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The ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for April 1939

White Lotus Day
Her Message of Devotion
Theosophy and Current Thought
India—Body and Soul
Egoism's Interposing Veil
Questions Answered
The Demon of Drink
Gandhiji's Rite of Fast
"Johnson Over Jordan"

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AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. X MAY 1939 No. 5

THE BUDDHA ON MAN'S HEART

During this month of May India celebrates many sacred anniversaries, such as those of Sankara, Ramanuja and Basaveswara, all of whom are historical characters, and also those of Parasurama and Narasimha who are legendary figures, but who are as real as the others to the Hindu mind which regards mythology as but a form of history.

In the same month the Buddhist world celebrates the Triple Festival of the Birth, the Enlightenment and the Passing of Gautama, the Tathāgata, He who followed in the Footsteps of His Illustrious Predecessors.

Again, the devotees of Theosophy celebrate White Lotus Day on the 8th of May in commemoration of the passing of their Guru, H. P. Blavatsky.

We are, therefore, publishing in this number of THE ARYAN PATH articles on the subject of Buddhism and a couple which deal with the teachings of H. P. Blavatsky, who was an ardent admirer of "the Light of the World" and a great exponent of Buddhist thought.

Below we give a rendition of a sermon of the Buddha on "Self-examination". It is one of his simple yet searching sermons which carry a message, direct and practical, the application of which proves revolutionary. For penance, for prayer, for real soul-progress, self-examination is most essential. For a man desirous of self-improvement; for one who wishes to examine his own beliefs or to test his own convictions; for the truly penitent whose resolve to walk the straight path needs to be supplemented by adequate knowledge of how to do so; for the ardent heart who aspires to practise altruism without spilling the milk of human kindness in wrong types of charity; and for many another, self-examination is essential. It is a form of prayer or of meditation without which religious life not only weakens but gets corrupted. To

make self-examination efficacious one needs to possess not only the strength to face one's own conscience but also the light of knowledge to check the correctness of its voice. People are apt to overlook the truth of the words of Montaigne, "The laws of conscience, which we pretend to be derived from nature, proceed from custom." Principles of true philosophy state what the laws of Nature are and so the light of true principles is needed to guide the steps of conscience itself.

Here is the sermon :

Once the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park. On that occasion the Exalted One addressed the monks on the subject of one's own heart.

"Bikkhus, though a monk be not skilled to read the thoughts of others and to preach to them, at least he can resolve : 'I will be skilled in the habit of my own thought.' Thus, Bikkhus, should you train yourselves.

"And how is a Bikkhu skilled in the habit of his own thought ? In this way. A woman, a man or a young lad fond of self-adornment, examines the reflection of his own face in a bright clean mirror and removes a stain or speck ; and when he no longer sees it there he is pleased and satisfied, thinking : 'A gain it is to me that I am clean.' Even so a monk's self-examination proves most fruitful. Looking in the mirror of his own consciousness the Bikkhu should ask :—'Do I or do I not generally live covetous ? Do I or do I not generally live malevolent in heart ? Do I or do I not generally live possessed by sloth-and-torpor ? Do I or do I not generally live excited in mind ? Do I generally live in doubt-and-wavering, or have I crossed beyond it ? Wrathful or not ? With soiled thoughts or clean thoughts ? With body passionate or not ? Sluggish or full of energy ? Do I generally live uncontrolled or well-controlled ?'

"Bikkhus, if on such self-examination one of you finds that he generally lives covetous, malevolent in heart, possessed by sloth-and-torpor, excited in mind, doubtful and wavering, wrathful, with soiled thoughts, with body passionate, sluggish and uncontrolled—then he must strengthen his desire, put forth extra effort, he must exert himself more strenuously, practise more sustained mindfulness, pay heed and attention for the abandoning of those wicked, unprofitable states.

"Just as, Bikkhus, when one's turban is burning, for the extinguishing thereof one must act quickly and with intelligence, even so for the abandoning of those wicked, unprofitable states which cause turmoil in the mind one must act quickly and with intelligence.

"But if on self-examination a monk finds that he does not generally live covetous and is not afflicted, then that monk should make an effort further to destroy the cankers and to establish himself more firmly in the calmness which is the greatest profit."

THE VALUE OF BUDDHIST THOUGHT TO THE WESTERN WORLD

[Henry James Forman has been editor of such periodicals as *The Literary Digest, The North American Review,* and *Collier's Weekly,* and is the author of a number of books, both fiction and non-fiction, including, among his most recent, *Our Movie Made Children* and *The Story of Prophecy.* He has for many years been a student of Eastern Religions.

In this article he remarks that humanity, especially in the West, is on the wrong path ; a bitter awakening is taking place and " it is hardly yet a full awakening ". In Mr. Forman's belief " a new phase in world evolution would begin " if some of the principal Buddha Teachings could be planted in the mind of the race. —Eds.]

If only it were possible by some arresting effort of publicity or by proclamation to bring home to all Western minds the fact that Buddhism is simply a " path ", a way of life, leading to self-control and tranquillity ; that Nirvana does not mean extinction ; that, on the contrary, as nearly as it can be conveyed in European language, it means Enlightenment ; that Enlightenment is the subject, object and goal of Buddhism, its entire reason for existence—if these truths could be somehow broadcast and planted in the Western mind, a new chapter in the long history of Buddhism and a new phase in world evolution would begin simultaneously.

" But ", one may imagine myriad voices, lay as well as clerical, demanding, " would this be desirable ?" " Not only desirable " may be answered, " but inevitable ". Centuries hence (and perhaps only decades hence) it will probably happen anyway. But in view of the obvious break-up of the recent phases of European culture and civilization, the sooner some integrating faith, some powerful religious philosophy, comes in to inundate and sweep away the present chaos, the better for Europe, for the Occident and, indeed, for all mankind. All the world cries aloud for synthesis, for integration. Buddhist thought, especially Mahayana Buddhist thought, with its stressing of the sheer hygiene of virtue and the all-inclusive universality of Mind, would seem to be the teaching with the greatest affinity to the science-conditioned, pragmatic Western world.

" Mind is the Buddha, Mind is he ", said Hui-neng, the Sixth Patriarch of Zen Buddhism in China, nearly fifteen centuries ago, and to-day one of the foremost Western scientists, Sir James Jeans, declares : " The universe can best be pictured as consisting of pure thought, the thought of what for want of a better word we must describe as a mathematical thinker."

Our very psychology of recent years has turned toward the Unconscious as the true field and goal of its study. And in Mahayana Buddhism the

Dharmakaya is nothing other than the Unconscious. To Buddhism, which is the great psychological faith and teaching, the study of the Unconscious has been the chief work of millennia. There in the Unconscious lies the path to the realization of that Oneness of all being which is the objective of all religious experience. "Hence", as Hui-neng preached, "the Unconscious is established as the foundation."

Professor D. T. Suzuki, in his *Essays in Zen Buddhism*, explains:

> Wu-nien, the Unconscious, according to Hui-neng, is the name not only for ultimate reality, but for the state of consciousness in which the ultimate presents itself. As long as our individual consciousness remains severed from Reality which is at its back, its strivings are ego-centred consciously or unconsciously, and the outcome is a feeling of loneliness and pain.

That is where the Western mind, and especially the intelligent Western mind, finds itself at present—in loneliness and pain. The indispensable step is the realization that it never was alone, and that there is nothing to suffer pain; that from the beginning it has been within Reality and has never departed from it. That is the realization of Buddhism, the *satori* of Zen, the glimpses sometimes caught by those who experience "conversion", and the cosmic consciousness of modern parlance. Buddhism often speaks of this as attainment, but actually it is not so much the attainment of anything as the common birthright of all. Dimly we all feel this to be the case, but our conscious mind, and particularly our Western conscious mind, has led us too far astray in dualism, entangled us too deeply in what the Chinese call "the ten thousand things", the phenomenal world.

Dogmatic religions, too, with their vast accumulations of dogma and obscurantism, their casuistry, their incredible interpretations by limited minds, have overlaid the chief goal of religion, the plateau of meaning, with mountains of words. And hence man's weariness of, and falling away from, dogmatic religion. Buddhism, on the other hand, is almost completely free from dogma. Its basic elements are as simple today as they were twenty-five centuries ago.

When Bodhi-Dharma* came from India on his mission to China fifteen centuries ago, he was only repeating words attributed to the Buddha when he told his hearers about ways of entering the Path. In the *Vajrasamadhi-sutra* it is stated:—

> Said the Buddha: The two entrances are 'Entrance by Reason' and 'Entrance by Conduct'. 'Entrance by Reason' means to have a deep faith in that all sentient beings are identical in essence with the true nature which is neither unity nor multiplicity; only it is beclouded by external objects. The nature itself neither departs nor comes ....He will also find that the nature is the same both in the masses and in the worthies.

No kingdoms are offered, either on earth or in Heaven, no gates of

* See "The Message of Bodhi Dharma" by Prof. D. T. Suzuki in THE ARYAN PATH for January, 1936.—EDS.

pearl or streets of gold, but enlightenment as to the "true nature" which all share as they share the air about them. Further it is taught that the true nature *neither departs nor comes*. We, that is, our bodies, apparently depart and come; but the true nature does not. When we pass through the "Entrance" above referred to, we enter the path to Enlightenment as to this true nature. A path is simply a way through fields or jungle. In order to find that path and tread it, morality is the necessary equipment. The Noble Eightfold Path of Buddhism is simply the minimum equipment required for the journey. It is the conditioning indispensable for the march and for the goal, the laboratory technique necessary for competent research. Nothing could be freer from dogmatism or obscurity. It is set forth almost on a basis of simple hygiene, certainly of common sense. At the end of the path is peace.

Buddha definitely came to bring not a sword, but peace. When King Asoka* was converted to Buddhism, the first and lasting object of his reign was to cultivate peace within and without his kingdom. So far from being sunk in dreamy contemplation, Asoka was ceaselessly working towards his goal. Western minds are forever losing sight of the fact that *Buddhism is not lethargic but dynamic*. Certainly, the forty-nine years during which Gotama wandered up and down India, ceaselessly preaching and teaching, can scarcely be attributed to lethargy. His object was to wake men to the realization of their own highest interest—Enlightenment. No one compelled him to go, his mission was self-imposed; in the modern phrase, he was a "self-starter" if ever there was one. What moved, and what urged him? Nothing else than the infinite compassion of which true wisdom is so largely composed. Ignorance is the prime cause of suffering, and to eradicate human ignorance was the object and the goal of Buddha, the Tathagata, as it is of all great teachers.

The Tathagata, a beautiful Sanskrit word, means "he who has thus come".† Every Buddha and every great teacher, be he Lao Tse or Krishna or Jesus, is he who has thus come—out of divine compassion for the ignorance in which men live and suffer and destroy themselves and one another. Buddhism does not speak much of God, for God, in Dr. Carl Jung's phrase "is a mighty activity in my soul" and must be brought to birth in each of us, or we perish like mice in a trap. "God", said Meister Eckhart, "must be brought to birth in the soul again and again". As that enlightened Western psychologist, Dr. Carl Jung of Zurich, points out

* See five articles in THE ARYAN PATH, three by Dr. J. M. Kumarappa and two by Prof. Radhakumud Mookerji, "The Genius of Asoka as an Emperor" (October 1931); "Buddhist Missionaries of Asoka" (November 1931); "Asoka as a Social Worker" (September 1936); "Asoka, the Practical Pacifist" (February 1935); "The Foreign Missions of Asoka" (September 1937).—EDS.

† Another way of expressing the same truth is that used by H. P. Blavatsky, namely, "one going in like manner (tathā+gata, going thus) or he who is following his predecessors".—EDS.

in his comment on *The Secret of the Golden Flower* :—

The fact that the unconscious is looked upon as something in which the ego is contained, brings about a change in inner feeling similar to that experienced by a father to whom a son has been born, a change known to us through the confession of St. Paul, " No longer do I live, but Christ liveth in me."

To this birth, to this change within, much beautiful poetic metaphor has been devoted by all great peoples and all great religions. Even many of the Buddhist *sutras* are no exception. Buddha himself, however, made a point of using the plainest kind of speech, almost what we would call scientific language. *The Dhammapada* is a work of truth rather than poetry. The gnomic sayings of Buddha are straightforward and unadorned like statements of scientific facts :—

If one man conquer in battle a thousand times a thousand men, and if another conquers himself, he is the greatest of conquerors.

Never does hatred cease by hatred here below : hatred ceases by love ; this is the eternal law.

A man is not one of the Noble (*Ariya*) because he injures living creatures ; he is so called because he refrains from injuring all living creatures.

No wonder, as the *Nikayas* say, " This is not a doctrine for the sluggard but for the man who puts forth virile effort." Not only some of the self-elected European neo-Aryans of to-day, but all of us, could profit vastly by these terse truths uttered in the plainest possible language. The question is : Are we too far sunk in materialism and in spiritual sloth to profit by this supreme doctrine of Enlightenment and non-attachment ? Even a quarter of a century ago the answer would undoubtedly have been in the affirmative.

But with the onslaught of that tempest which began to sweep the earth with the outbreak of the Great War and has continued in the raging ideologies, the incredibly cruel persecutions and the undeclared wars of the present moment, mankind has been compelled to look its destiny sternly in the face and to realize more and more acutely that it is on the wrong path. Particularly is this true in the West. The awakening here has been bitter, and it is hardly yet a full awakening. But that something is gravely amiss even the dullest already perceive. It is scarcely surprising therefore that Jung (*Modern Man in Search of a Soul*) has written :—

Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain this religious outlook. This, of course, has nothing whatever to do with a particular creed or membership of a church.

Testimony like this from a great psychotherapist is of capital importance. It means that current Western creeds with their theologies, however they may have served in their earlier histories, are failing now in the cardinal, indispensable function of a

religion, which is, to keep men and minds whole. Wholeness and holiness, we know, mean much the same thing. Under the impact of science Western man is markedly different to-day from what he was in Græco-Roman times. In those days the Near-Eastern philosophies and religions brought him orientation. To-day not only Western man but even Eastern man, if we glance at Occidentalized Japan, and even China, has lost or is losing his orientation. "The essence of this orientation", as Professor Irving Babbitt points out in his translation of *The Dhammapada*, "may be taken to be the affirmation in some form or other of the truths of the inner life. Unfortunately, affirmations of this kind", he adds, "have come to seem in the Occident a mere matter of dogma and tradition, in contrast with a point of view that is positive and experimental."

The Buddha's way, however, was also experimental, or at any rate, experiential. He was the great religious empiricist and he asked his disciples to take nothing on trust. "Monks, work out your own salvation with diligence", were his last words to his Samgha.

Over and over again he taught them how to do this work. The Eightfold Path was the way and meditation, the athletic practice of the inner life, the means. Meditation, to which many now turn spontaneously, almost desperately, because that is the royal road to the inner life, has strangely disappeared from Western creeds. Yet, without it, according to Buddha, religious life is virtually impossible. Rightly practised, meditation brings integration, insight, awareness, that orientation, in short, which Western man has lost or never gained. Many men and women to-day, who may never enter a church, are by means of some form of meditation struggling to establish within their inner being that synthesis which chaotic Western life puts further and further from them. They often follow very strange teachers indeed, and are taught to expect from meditation even stranger results. But meditation is no mystery. Buddha and all his followers have been proclaiming it for two and a half millennia. It is not even "mystical" in the sense in which we ordinarily understand the word in the West.

It is very positive and clear-cut. Buddhist thought is scientific thought on the spiritual plane. One has but to read any of the great *sutras*, say, some of those contained in Dwight Goddard's *A Buddhist Bible*, and meditation as Buddha taught it can be understood by any one. There is no magic or thaumaturgy in it, except in so far as all inner transformations are magical. If, as John Stuart Mill declared, a character is a completely fashioned will, character is undoubtedly one end-result of meditation. And Buddhist meditation is not quietism. It is a simple, though not an easy, way of control, a way of integration, a way of insight, of awareness, of synthesis. Those in the West who have tried it (though not for such brief periods as three days or three weeks) testify that it works. It exercises the will, conditioned by morality. One may well ask what other avenue leading to the same

goal is now available in the West.

Western man, it is the writer's belief, almost intuitively, albeit dimly, feels this to be the case. The great respect shown to Buddhism by scholars is in itself arresting. Buddhism has not yet become sufficiently known to the so-called general reader, but it is destined to become better and better known. And its value to the Western World will be increasingly, incalculably great.

HENRY JAMES FORMAN

Now the venerable Upali came to see the Exalted One and said :

"Sir, I desire to frequent woodland haunts in the forest, to be a lodger in solitude."

"Upali, to frequent woodland haunts in the forest and to be a lodger in solitude are things hard to compass. A hard thing it is to dwell secluded. It is hard to find delight in living alone. The woods strain the mind even of a monk who has not won concentration of mind. Whoso, Upali, should say : 'Though I have not won concentration of mind, yet I will frequent woodland haunts in the forest, I will be a lodger in solitude', of him it is to be expected that either he will sink to the bottom or float on the surface.

"Imagine, Upali, a great pool of water. There comes an elephant seven or eight cubits in height. He thinks thus : 'Suppose I plunge into this pool of water and amuse myself with the sport of squirting water into my ears or over my back. When I have enjoyed this sport and washed and drunk and come out again, suppose I go whithersoever it pleases me.' So in he goes, enjoys and comes out and proceeds whithersoever it pleases him. How can he do it? The great bulk of his person, Upali, finds a footing in deep water.

"But suppose a cat should come and say to itself : 'What difference is there between myself and an elephant? Suppose I plunge into this pool of water and amuse myself? When I have enjoyed this sport and washed and drunk and come out again, suppose I go whithersoever it pleases me?' So he springs into that pool of water hastily and without consideration. Then this is to be expected of him : Either he will sink to the bottom or float on the surface. Why so? The smallness of his person, Upali, finds no footing in deep water.

"Just in the same way, Upali, whoso should say : 'Though I have not won concentration of mind, yet I will frequent woodland haunts in the forest, I will be a lodger in solitude'—of him it is to be expected that either he will sink to the bottom or float on the surface. Learn to obtain concentration-footing ere you enter the woodlands."

BUDDHIST MONASTICISM AND ITS FRUITS

[Through the kindness of Dr. Robert Hume and Mr. H. N. Spalding we received the MS. of the following article from the pen of the late Dr. Kenneth James Saunders who was one of the recognized Western authorities on Buddhism. He studied Buddhism in Ceylon, and toured Asia for study in the field of religions.—EDS.]

Buddhism is a tree with many roots and many fruits. In popular culture, in early monism, in ordinary lay morality, in the visions of the *Upanishads* it is rooted : in the life of Sakyamuni these are taken up and welded into a Mystic Path—a ladder of morality leading to a transcendental experience—*Nibbāna*, Bliss, or Reality itself. Through his teachings and practices the sap of life passed into monasticism on the one hand and the civilizing work of laymen like Asoka and Shotoku on the other.

The Aryan invaders of India developed a practice of solitary meditation which was to have far-reaching results. Its roots are in the idea of *tapas* (austerity). These early ascetics, forest-dwellers who practised meditation, sought the transcendental realization of *Ātman*, in which they found both escape from Transmigration and ultimate truth.

The setting of the Buddha's early life and teachings was in the foothills of the Himalayas, where he was familiar no doubt with the figures of hermits, seated under forest trees or in mountain caves, and as he passed to North-East India he must have met mendicant preachers who went about teaching various ways of salvation. We meet these *Paribrājakas* in the Buddhist books and elsewhere, engaged in wordy warfare and asking alms from all. Other names are given these "mendicant teachers", such as *Bhikkhu* and *Samana*, the first meaning "mendicant" and the second, "recluse". During the rainy season they used to go into retreat, which practice led to the change from an eremitic to a cenobitic life.

The secular setting for these teachers was in the small cities and villages of India belonging either to kingdoms or little republics. These political forms seem to have been reflected in the organization of the groups as they developed into orders or *sanghas*. If a great teacher appeared he might be invited to head such an order, to rule it with the authority of a king by divine right or with the more democratic power of an elected president. The leader generally chose his successor. Gautama the Buddha became an authoritative ruler of a well-organized order but he refused to appoint a successor : in this he was wise and perhaps original.

His order seems to have begun quite simply as earnest seekers joined him, and the oldest Buddhist texts encourage these friars to be "solitary as the elephant", to be, in fact, *munis* or monks, avoiding the habitations of men and practising meditation. The earliest cells are solitary and single ; the texts are full of admonitions : "Alone man lives

as Brahma : in pairs as the lesser gods : more than this is a village." But as we also know from other texts, the Buddha was soon joined by men who had belonged to well-organized orders. His two first Brahmin converts, Sāriputta and Moggallāna, had belonged to a group of two hundred and fifty friars under Sanjaya, who offered to share the leadership of the order with them rather than have them join the new teacher. The Buddhist reform was a lay-movement, closely imitating the organization and methods of the orthodox, but heretical in its resistance to Brahmin claims, to the more rigid rules of caste and to animal-sacrifice.

From the first Buddhism claimed to be not only a Middle Path but also a Twofold Path. It offered a way between the extremes of austerity and of self-indulgence ; the way of the monk, the Eightfold Path to Nirvana; for the layman, rebirth in a better state through almsgiving and morality. "The monks are the harvest-field of merit" ; the laity in supporting them and in following the simple ethic of the Buddha may attain salvation. The way for the monk and nun is at once more direct and much more difficult—it is the way of a temperate asceticism and of difficult practices of mystical or transcendental contemplation. For the layman Buddhism offered a simple ethic such as we find in the edicts of Asoka, with occasional emphasis upon mild asceticism.

The rules of moral conduct for these two groups were at first very simple. In an early story we find a monk organizing preaching missions and encouraging his friars to return every six months to recite the moral teachings, which he calls the bond of *Pātimokkha.* This recitation consisted in verses preserved also in the *Dhammapada* :—

> Patience is the highest austerity.
> Long-suffering is the highest Realization.
> No true recluse is he who strikes another ;
> No religious is he who uses insolent words.

This very simple creed is an attempt to make spiritual and moral qualities a substitute for the old austerity, and to insist that man is not a religious leader by birth or by pride of bearing. It is followed by a famous summary common to monks and laity :—

> To lay aside all evil, to put on good,
> To cleanse the thoughts within us, this is the rule of the Buddhas.

Pātimokkha seems to mean "that which prevents scattering", a bond holding the little community together : as the sect developed into an Order the *Pātimokkha* became elaborated into a more systematic "confession". Asoka's edicts warn the monks against schism and commend a code of laws already in existence.

To what extent this code was the nucleus of the *Pātimokkha* we do not know, but Asoka attributes whatever is well said to the Buddha, and the tradition that he made rules as occasion demanded seems credible. The legend that a Council was held immediately after his death to decide matters of discipline is also credible, though the detailed story of what happened is probably of later date.

The occasion of it was the lack of discipline of a group of monks who sought to make the Middle Path of the Buddha even less exacting. That the second Council was called by Asoka to fix the Canon is more probable, for by the third century B. C. we have strong evidence not only in his edicts but also in other rock engravings that the Order was well established, widespread and well disciplined. The regular name for a disciplined monk was "one accomplished in the 150 regulations".

The code of discipline has become more elaborate; the fully developed Pali code has 227 rules, that of the Mahayan of China has 250, and that of Tibet 253. In all these codes there are four capital or mortal sins which lead to expulsion from the community; next come thirteen sins which are punished with temporary exile from the Order. Other sins are "doubtful", those punished by confiscation, those requiring acts of penance, of which there are ninety-two, many very trivial; there are also others which must be confessed. A more positive statement follows, laying down the rules for a monk, who must be circumspect in all things such as clothing, manner of sitting and eating, etc., to protect the order from outside criticism and to make life within it more tolerable. There are eighty-five such positive rules in the Pali texts, to which the Chinese text adds three.

Twice a month there is a public confession of sins, and an announcement of penalties by the senior monk.

Ordination or *Upa-sampadā* formerly began with a simple formula, "I take refuge in the Buddha, the Law and the Order", but is now much more elaborate, each candidate being presented by his tutor who is responsible for his training, and who witnesses that he is not a junior or maimed, a leper or a criminal, and that he has been duly instructed in the teaching of the Three Baskets of Buddhist scriptures.

A day in a monastery of Southern Buddhists begins at dawn. The Samanēras or young recluses, usually small boys, wait upon their seniors, and then all spend a period of meditation. This is followed by the alms-begging procession. In single file and with downcast eyes the monks enter a village and collect their food in alms-bowls, neither asking for gifts, nor returning thanks. On the return to the monastery this food, or a substitute, is eaten, and there is a further period of meditation and rest followed by occasional instruction of the younger monks in the Pali Scriptures and some instruction of other children.

The monks have often been educators, and in Burma elementary education is largely in their hands; they have maintained a higher moral standing in Southern Asia than in the Far East, and are worthy schoolmasters. Their lessons are usually confined to reading and writing, and the object is to inculcate a simple lay Buddhism. "The Song of the Eight Blessings" and other lay summaries are taught to small classes of boys when they are for a brief time *Samanēras* or novices; all boys in Burma and many in Siam go through this novitiate.

Like Christianity, Buddhism has developed many forms, and the monastic life has reflected clearly the changes from the way of the Elders, austere and stoical, to the way of Evangelists of the Eternal and of the good news that he had been embodied among men and would open salvation to all. The ideal of Saint-hood too underwent change, until it became very Christian in its emphasis on self-sacrifice and service. So the individualistic "hymns of the Brethren"* which celebrate their own liberation from domestic bonds and from *Samsāra* give place to corporate hymns celebrating the mercy of Amitabha and the joys of his paradise. During the first period, Buddhism developed into more popular and picturesque forms—the monk became a priest, the shrine an altar, the cell for confession a cathedral.

The Buddha himself is made responsible for the gradual elaboration of monasteries: "I allow, O Monks, five kinds of shelter, viharas, plastered bungalows, two-storied houses, attics and caves."

Such great abbeys as Ajanta reveal in their structure the development of Buddhism into a highly organized and popular religion. Surrounding the great cathedral are rows of monastic cells, and at the east end is the great altar upon which the Buddha is seated in the attitude of a Hindu god. The old Stupa, or burial mound, once the central object of worship, is here seen developed into an altar, as the Buddha has developed into a god and the monk into a priest. At the same time a hierarchy grew up; the simple band of mendicant friars with which Buddhism began grew into a very highly organized Church, the elder brother often becoming Abbot of a large Order. So powerful did these ecclesiastics become that in Ceylon at times they overshadowed the king. In China they had great influence at many courts, though they met with steady resistance from Confucian scholars who held all the chief secular offices, and suffered abuse and even violent persecution which is likely to recur. The modernist and secular trend of Chinese thought is attacking Buddhism as a "mediæval superstition" and as an "opiate".

In Japan they grew so powerful that the saying, "Three things the Emperor cannot control; the river in flood, the dice and the monks", became classical.

The Emperor in question himself became a monk, and the great monastic houses were fortresses of armed retainers and owned armies of slaves, vying with one another in arrogance and luxury. Their power as landowners and landlords has grown steadily; Buddhist temples have very valuable holdings in the crowded quarters of such Japanese cities as Osaka and Kyoto, where their care for the masses has been rewarded as land values have risen. They were often exempted from taxation and had other "privileges of clergy" added to their power in Japan. In Ceylon they own about a third of the cultivated land.

The monk is allowed three garments, which originally were to be made of patches of cloth from the

* *Therātherigatha.* Edited by C. A. F. Rhys Davids.

rubbish heap, but are now often of fine silk.

In Korea the monastic robe is just a modification of the dress of the lay people, but in Japan there is nothing more gorgeous than a procession of Buddhist priests in their brocaded robes, for the cult of an Eternal Buddha is quite different from the imitation of the friar Sakyamuni and the austerity of his path. In addition the monk must have an almsbowl, a razor, a toothpick and a water-strainer. In some countries he is forbidden to have other property, but in Siam, where the chief Abbot or Sangharat is a brother of the King, the monastic rooms are often quite ornate. The whole order is ruled by him and three other Chief Abbots assisted by four Assessors, and the King himself comes in procession to make elaborate gifts of clothing, etc.

Yet the admirable spirit of the early monks and nuns is sometimes recaptured, and that is the spirit of the idealist who is happy in the possession of inner calm and peace.

For the rest, the same monastic rules are nominally in force in all Buddhist countries, though the married priesthoods of the Jōdō and Shinshu sects in Japan represent a remarkable development.

The Buddhist monks come from all classes of society—Chinese and Korean monks are often famine orphans and foundlings who have grown up in the monasteries. Early Buddhist books and inscriptions prove that this has always been a strength to the Sangha. The Order is called in early inscriptions as well as texts *Cattudisa Bhikkhusangha*,* the "Order of Mendicants of the Four Quarters", a reference apparently to its catholicity and democracy. The psalms of the early monks and nuns† show them to have been of many classes of society, sweepers as well as Brahmans, actors, acrobats, prostitutes as well as merchants and other householders. It was always very democratic. While groups such as the Eta in Japan and "Temple Serfs" in Burma are considered beyond the pale, these are aberrations; the Buddhist Sangha has on the whole been true to the anti-caste attitude of its founder, however widely it has varied in the strictness with which it has kept the rules of simplicity in clothing, vegetarian diet, abstinence from worldly possessions, etc.

In contrast to the occasional tendency to worldliness we may instance the civilizing power of these Brethren of the Middle Path, to whose credit are the following achievements :—

1. They were pioneers of international goodwill.
2. They were middlemen of culture. Through them China and India began to exchange not only ideas but images, books and pictures.
3. Korea sent to Japan the fine civilization which resulted from the marriage of India and China.
4. They carried medical science as well as religious idealism and stimulated such arts as print-

*E.g. Cullavagga VI. 1.4 and inscriptions at Karla, Nasik, etc. dating from the third century B.C.

† *Theratherigatha*. Edited by C. A. F. Rhys Davids.

ing, the earliest printed books in Japan, and perhaps in China, being Buddhist.

As the lay-devotees grew in number and the monks' influence increased, the monastery became a centre of art and learning, and there grew up great abbeys, such as those of Ajanta in Western India and Anuradhapura in Ceylon, and great University foundations such as Nalanda in East India and Taxila in the north-west. These flourished from about the first century of our era to the seventh, and Buddhism during this time spread its influence to China, Korea, Japan and the Islands of the Pacific.

This is the greatest epoch of Buddhism—the veritable Golden Age of its secular as well as its religious influence.

The Gupta renaissance in India, no less than that of T'ang in China and the awakening of Japan under Shotoku's regency, is the fruit of the seed sown by Sakyamuni in the sixth century B.C. Its carriers were in all cases monks. There were two other great eras—that of Asoka (third century B.C.) when Ceylon was civilized by a Buddhist mission, and that of Kanishka (first century A.D.) when the barbarians who conquered North-West India became Buddhist, and Buddhism began its long pilgrimage through the hinterland of the Himalayas.

If Christianity produced hermits and stoics, so did Buddhism; if the former produced a St. Francis of Assisi and a Bernard of Clairvaux, the latter produced a Honen and a Shinran, joyous hymn-writers and preachers of the twelfth and thirteenth centuries. Nor did either religion fail to commend itself to men of great intellect. An Augustine in one church may be compared with a Buddhaghosa in the other, an Aquinas with a Nagarjuna, a Dominic with a Kukai. And the monastery stands revealed as the home of learning as well as of superstition; of creative activity as well as of deadening inertia. As the Buddha reminded his monks, "Aryan silence is one thing—torpor another", and the life of retreat from the world is not so easy as it sounds.

But there has also come down the centuries that other saying:—

> One is the path leading to riches,
> Another is that leading to Nirvana,

and it is not the least of the glories of Buddhism that it has never lacked devotees of poverty, who were often missionaries in difficult fields, the by-product of whose devotion has been one of the world's great civilizations. Monasticism, like the mysticism which called it into being, "has a massive historic vindication".

KENNETH J. SAUNDERS

THE NEW INTERPRETATION OF BUDDHISM

[Felix Valyi is a Hungarian, the one-time Editor of *The League of Nations Review*. In this article he points out that Western philologists make the appreciation and acceptance of Buddhism difficult. He indicates an approach which would prove useful if even a few among scholars would adopt it.—EDS.]

In our search for the highest truth the Oriental scholarship of the West has not been very helpful. Since the first English translation of the *Bhagavad-Gita* in the eighteenth century, which had such a tremendous influence on Goethe and after him on Western thought, in spite of Max Müller's meritorious editions of the Sacred Books of the East, the scholars of the Western world have been and are still profoundly divided on the original meaning of Indian philosophical terminology. I remember the amazing confession of one of the outstanding Sanskritists of England at the Congress of Orientalists in Rome in September 1935, when in a round-table discussion he rose to say that he had spent forty years of his life in a desperate attempt to understand Indian Metaphysics, but that he had failed entirely and was beginning to realise that it was sheer nonsense. There are certainly eminent scholars who would not go so far as he, and who recognize the value of Eastern philosophical concepts for the understanding of the human mind. But even the best among them approach their subject only from the one-sided philological and linguistic point of view, neglecting completely the Symbolisms which play such an essential part in the religious and metaphysical outlook on life.

There is no doubt in my mind that did such eminent professors as F. W. Thomas, Berriedale Keith, de la Vallée-Poussin, Stcherbatsky, and many others equally distinguished for their services to Buddhology as a Science, feel a living relationship in their hearts to Oriental Art or any interest in the archæological evidence accumulated from excavations all over Asia, wherever the Buddha's influence has reached, transforming and transmuting the soul of Man, they would have found it easier to define such fundamental notions of Buddhism and Indian Thought in general as "Nirvāna", "Parinirvāna", "Mahaparinirvāna", "Dharma", etc., which still provide the philologists with opportunities to fight each other desperately on the ground of misunderstood texts.

If we remember that the Buddha's fundamental intention must have been to put an end to the sterile fight over words and definitions which went on in Brahmanical India among the Orthodox and to reach out for the Essence of the Universe and the Life-Process, it is pathetic to see the philologists at loggerheads about the meaning of words or isolated sentences which, without their context and their psychological and symbolical background, have no meaning at all ; the more pathetic, as we realise more clearly that Buddhist Art and

Archæology have opened the way towards the final comprehension of the original intentions of the Tathāgata.

After a hundred years of Buddhist research we are still helpless to grasp the profound significance of primitive Buddhism if we rely only upon the Philological Approach. The philosophical character of early Buddhism, of its aim and of its methods, is still questioned. We know that the doctrine of Rebirth presupposes a transmigrating Psyche, but the conception of *samsara* leaves it open whether this Psyche is an individual, personal and immortal soul, or rather a non-individual, non-personal and universal psychical substance. Is Consciousness—*vijnana*, the final element of the Life-Process in the Universe—is it an absolutely irreducible, distinct entity, or is there some hierarchical order in the spiritual world which leads to Universal Consciousness as a state of mind upon which depends the future of the human race and of all life? If we could conceive of the whole Life-Process as a mere transformation—*parinama*—of a unique basic element, as Professor Schayer has attempted to prove in his analysis of Precanonical Buddhism, thereby taking an entirely new stand among the philologists in his interpretation of Buddhist Texts, we should come nearer the truth as revealed in Buddhist Art among all those nations of Asia which at some time in their historical existence went through the purifying fire of the Buddhist Inspiration.

The one truth which appears as the common feature of the whole Buddhist world at the height of Buddhist Civilisation, from Bamiyan in Afghanistan to Horyuji in Japan, beginning with the marvellous Stupa of Sanchi and the caves of Ajanta and continuing across Indonesia, Angkor and Borobodur, the magnificent flowering of Buddhist Sculpture and Painting in China up to the Sung Period, the great common ground upon which functions the Soul of Asia, is the Acceptance of the Ideal of Purification through the Noble Truths of the Buddha as the Way towards Perfection postulated as the Goal of the Life-Process. *It is a "Leitmotif" of human endeavours and of human grandeur to be achieved, not an attempt to diminish the value of life, but to enhance it.*

The Artistic and Archæological Approach to Buddhism shows clearly this common feature of the Far-Eastern mind across twenty-five centuries of Buddhist Civilization. From the moment in the third century B.C. when the Symbol of the Wheel and of the Footprint of the Buddha, the Bodhi-Tree under which the Buddha attained Illumination, appeared for the first time in Indian Art, through all the various anthropological and ethnic types in which every Buddhist nation has tried to express its ideal of the Buddha-Image, the spiritual hierarchy of the Universe is clearly formulated. All these symbols are the expressions of as many states of mind through which Man has to struggle before he can attain *Liberation*. Wherever we look in

the history of Buddhist Art we find the Ideal of Liberation as the supreme Ideal of Humanity, for which the Illuminated One, who has liberated himself, stands as the most sublime figure besides Christ in the history of the Race.

The philologists go on quarrelling about the meaning of Sanskrit and Pāli terms which become as clear as daylight as soon as we look, for example, at the magnificent painting of the Great Bodhisattwa amongst the frescoes of Ajanta, or at the Naked Buddha in the Museum of Sarnath, or at any of the wonderful masterpieces of Buddhist Art in the Freer Gallery at Washington or in the Boston Museum of Fine Arts. It is clear that the Buddha's intention was to show the Way towards Perfection, towards Man Perfected, purified from all the baser elements of human nature, *detached* from the ignoble passions and concentrating on the noble truths. This ideal of "detachment" has been profoundly misunderstood in the Western world. It never meant "annihilation" as an ideal, or "aloofness" from real life, though it certainly meant "selflessness" towards all living creatures. The famous antithesis *rupa-dharma*, in which *rupa* means the world of forms and *dharma* means Essence, is fundamental to the understanding of Buddhist philosophy. But this antithesis is a common ground in all Indian Thought, and, we may add, in all religions. To stretch out for the Essence of Life beyond the world of the senses is a fundamental longing of the human mind in all climes, geographical and spiritual, in all ages since the conscious history of the Race began.

Buddhism appeared in the sixth century B.C., at a moment when the Consciousness of Man began to reach out for Universality. The *Upanishads* had formulated in magnificent terms the Ideal of Universality, but India did not live up to that ideal until the Buddha appeared to purify orthodox Brahmanism from its accretions and abuses. The tremendous activity, both social and spiritual, which followed the appearance of the Buddha and persisted for fifteen centuries, inspiring a few of the greatest civilisations on Earth, would alone disprove the theory of a nihilistic school of thought paralysing human nature. *There never has been a more active leader of mankind than the Buddha himself, and there has never been a more dynamic principle in human thought than the Ideal of Man Perfected, not in the next world, but here and now in earthly life.* The historical fact that India failed ultimately to live up to the Ideal of Buddhism—as the whole world failed—does not take away the tremendous driving power of the formulated ideal which still inspires the Elect all over the planet.

It is essential to have agreement among the educated classes of the whole world about the meaning of the Buddhist Ideal because it is, and will remain, the *Leitmotif* and the driving power of Eastern Idealism, of Asiatic Humanism, of all that is noble in the civilisations of the Far East. To belittle the significance of Buddhism, as Berriedale

Keith did in his book on Hinayana, or to confuse the issue as de la Vallée-Poussin did, or to cling to a dogmatic interpretation of texts as most philologists do, does not help the seeker after truth. No dogmatising attitude towards Buddhism can do justice to the immense stream of thought, which, like the Ocean, pervaded the human mind over five continents, and which still acts as a fertiliser for all religious thought and all spiritual life among us. The only possible approach to the understanding of the central truth in Buddhism, as in any other religion or philosophical system, is the Psychological Approach. Religious Psychology combined with Religious Sociology, based on the results of the patient research of centuries in anthropology, ethnology, history, archæology and philosophy, will slowly displace the one-sided dogmatic mind and will gradually bring the whole world to the realisation that Man Perfected is not a mere dream of literature, but a potentiality of the human mind properly understood and properly guided.

FELIX VALYI

Gautama, the Buddha, would not have been a mortal man, had he not passed through hundreds and thousands of births previous to his last. Yet the detailed account of these, and the statement that during them he worked his way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest—or *Man*, contains simply the well-known occult aphorism : " A stone becomes a plant, a plant an animal, and an animal a man." Every human being who has ever existed, has passed through the same evolution. But the hidden symbolism in the sequence of these re-births (*jâtaka*) contains a perfect history of the evolution on this earth, *pre* and *post* human, and is a scientific exposition of natural facts. One truth not veiled but bare and open is found in their nomenclature, *viz.*, that as soon as Gautama had reached the human form he began exhibiting in every personality the utmost unselfishness, self-sacrifice and charity.—H. P. BLAVATSKY.

NIRVANA IN THE NEGATIVE

[Mrs. C. A. F. Rhys Davids has made substantial contributions to the study of Buddhism. She is a philologist who uses her scholarly understanding of words to go beyond them to examine the concepts themselves. Such a method will help the emergence of Buddhism as a living religion, a Way of Life.—EDS.]

I came the other day upon a derelict sheet of proof. It was from C. V. Joshi's edition of the Commentary on the book of the *Sutta-Pitaka* called *Patisambhidāmagga* :—the *Saddhammapakāsinī ;* " she who sets forth the good religion " would, I suppose, be reckoned the proper rendering. In its pages I saw that in the exposition of the so-called Third Truth, *nirodhasacca* " ending " or " stopping ", *nirodha* offers in all its variations so many synonyms for nirvana* :— " Nirvana is one, but its names are many, in the sense of being the opposite to all composite things " ; or, as the West would say, being Absolute.

There were twenty-six of these synonyms, as follows :—

Entire passionlessness—	(*asesavirāgo*)
Entire stopping—	(*asesanirodho*)
Giving up—	(*cāgo*)
Resigning—	(*paṭinissaggo*)
Release—	(*mutti*)
Not-cleaving—	(*anālayo*)
Waning of lust—	(*rāga-*)
Waning of hate—	(*dosa-*)
Waning of muddledness—	(*moha-k*)
Waning of thirst—	(*taṇhāk-khayo*)
Not-happening—	(*anuppādo*)
Not-proceeding—	(*appavattaṃ*)
Not-marked—	(*animittaṃ*)
Not-longed-for—	(*appaṇihitaṃ*)
Not-striving-for—	(*anāyūhanaṃ*)
Not-connected—	(*appaṭisandhi*)
Not-gaining—	(*anuppatti*)
Not-bourn—	(*agati*)
Not-born—	(*ajātaṃ*)
Not-aging—	(*ajaraṃ*)
Not-ailing—	(*abyādhi*)
Not-dead—	(*amataṃ*)
Not-grieving—	(*asokaṃ*)
Not-lamenting—	(*aparidevaṃ*)
Not-despairing—	*anupāyāsaṃ*)
Not-corrupted—	(*asankiliṭṭhaṃ*).

And I read a note I had made in the margin : " Of twenty-six, nineteen are negative in form, seven virtually negative, as meaning riddance." This was six years ago, when the Pali Text Society was putting the volume through the press.

As I turned away, I saw inwardly apple-trees, a falling apple, and a man we call great watching it :—" Why did that apple fall ? " Newton, we know, went on to consider, not a little apple as done with, as come into a less, but the great " more " of the attracting centre, the earth. But in my case I seemed to hear him saying : " In those negatives man is trying to rid a great More-in-idea of what is done with, as opposed or as not enough. They are dropped apples. He is seeking to word a new, a more. Indeed he would give name to the Most, but words fail him. He must know before he can name fitly. But man, as in his long wayfaring he grows, must not be content with his dropped apples, must not hold that his cast-out failures in naming are the best he can do. He is ever able, as he goes, to set up as milestones a ' Thus far.... '."

Now this is just what man's great Helpers have done for him. It is the wayfarers coming along after, who have tended to forget the milestones and have treasured the dropped apples. The tree, cleansed of ripe

* As an internationalized word, this is spelt thus.

or rotting apples, is as such of no further use. The house made clean needs a plenishing with the new, the better, else it only becomes worse—so Jesus reminded men.

India has shown herself too far content with halting over her negatives, her "No, no", or "not thus, not thus" (*na-iti*). Her discontent, shown by the rejection, was a healthy sign. But she has tended to stop there and abide with her dropped apples. It is conceivable that when wording a concept pertaining to highest things by a negative, the supreme background implied may so colour the weak eliminating word that this takes on the splendour of the positive. I am thinking of the term in those twenty-six—the one term where this can be said to be felt perhaps all the world over and not in India only—the word *amata*, the immortal, the deathless, the undying. It can scarcely be contended that, for one at least whose mother-tongue is English, the negative term here is weaker than the corresponding positive term "everlasting".

There is one other parallel term which should have been added to the twenty-six, the word *ārogya*, the "not-ill", which is the only Indian term for health. Europe has been fortunate and wise in finding and in maintaining her strong positive terms for health from the ages of Greek and Latin culture till now. But it is conceivable that here too the splendour of the background, when the *roga* is eliminated, lends strength and reality to the negative word. There is perhaps no finer term as yet for man's conception of his *summum bonum* than a term for "being well". The day may come when the English language will evict such weaker words as "good", "happiness", and even "immortality". But there is this to be said for the last of these three, that the compound "not-dead", *amata*, is on all fours with another of the twenty-six, the "not-ill" (or "not ailing"); they both, after the eliminating, leave us with their great contradictories: life, and health. Our word "life" means what is "left over". So health too is what illness ejected leaves over.

But if we take those remaining twenty-four, we find in them, more or less, not the trumpet-call (or, as original Buddhism said, the drum-beat) of a More, but the idea of a less in man's outlook. Truly a "not-proceeding", a "not-striving", a "not-bourn" (or "not-aim") are poor clarion calls to bring a gospel to the Many. They have rather the toneless sound of the secluded life of the cloister. One does not bring Everyman along by a teaching of negatives.

It may be objected:— Nirvana has only negative force, whether we derive it from a going-out or from a covering-up. Yet has it not been for Buddhism from the first the *summum bonum?*

I have spent myself in showing that this can be conceded only if we read our Buddhist scriptures like Fundamentalists, ignoring the latent history lying under the scriptural palimpsest.* To the critical reader it is fair-

*Sakya or Origins of Buddhism, p. 101 ff.; *Manual of Buddhism*, p. 112 ff.; *What Was the Original Gospel in Buddhism?* Ch. VIII.

ly evident that in the First Utterance the original *summum bonum* of the Aim (*attha*) has been thrust aside (as having become ambiguous with the years) and nirvana with three partners made to replace it. Both *nibbāna* and *nirodha* were terms for cathartic training, before ever they were promoted by the negating monk to figure as Goal.

He, alas, stayed bending over the fallen apple. In the new talk about (mental) cause and effect he saw virtue only in bringing about the stopping (*nirodha*) of effect by stopping the cause. He saw in life only something better brought to a "not-going-on". Unlike his later Christian brother he was not bent on "seeking another country, that is... a heavenly". A very fallen apple he is, and there will be no rediscovery of all that original Buddhism taught of life, of going-on-to-be, of what was called the Drum of the Immortal, till something so "done with" as what he stands for is purged from that great teaching.

Let us not blind ourselves as to where monasticism in South Asia has brought this matter of man's ultimate Goal, judged to be fitly worded by the term nirvana. For the Southern Buddhist—he makes no secret of it—man here is just a complex of body and mind, *and nothing else*. Long ago, but not so long ago as the birth of his cult, his church decided that we knew man as a fivefold group; one of body or bodily states and four of mental states. He lost sight of the fact that at first the division was into body, three mental groups and the "man", the *knower*. He forgot that his scriptures testified to that. And at death he held that body and mind crumbled away, with no "man" surviving to carry on, no "man" to face the fact that in another world he would be held responsible for what he with his instruments had been doing. This is even worse than our own tendency to see in surviving man a mere wraith. Very surely it is a gospel of man as a Less, as a Not.

To those who say that any world-gospel began with a teaching of the Negative such as this, history replies "You lie!". Nirvana has beauty of sound, but it is in sense a very Fata Morgana. The name for man's Goal must satisfy three conditions—it must have in it Man; it must word the positive; it must not prejudge the as yet inconceivable. In all these three Nirvana is found wanting.

C. A. F. RHYS DAVIDS

AFTER THE PASSING

[Bankey Behari, by profession a lawyer but drawn to the pursuit of mystic truths, is the author of *The Story of Mirabai* and a joint author of *Songs of Bharatrihari*. "My special study", he writes, "is Islamic Mysticism, and a rather elaborate work in Hindi on the subject is in the press." The following is a chapter from his MS. of "The Story of the Buddha", which we publish with his kind permission.—EDS.]

Scarce thirty youthful years were mine, Subhadda, when I forsook my home to seek the highest. And one and fifty years have past, Subhadda, while I have still fared forth a strenuous pilgrim through the wide realms of righteousness and truth, for there and there alone is freedom found.

The Buddha was gone, but after planting on earth the seeds of Nirvana, to blossom in every one who cared to nurture them by insight and by contemplation.

The Buddha was gone, but after proclaiming the gospel of Truth, outlining the pathway to it, inspiring everybody with his description of the eightfold path.

The Buddha was gone, but after teaching lessons of pity, compassion, humility and steadfastness.

The Buddha was gone, but after scattering the flowers of virtue to spread their perfume far and wide.

The Buddha had come as a prince, had lived as a pilgrim and had passed away as the Enlightened One. A dispeller of darkness, he had cast out the demon of darkness, and for ages he has stood, the Light of lights, illuminating every nook and corner of the aspiring human heart.

A monument of charity was the Buddha, whose pity knew no bounds. What must the Master have been like whose disciples should be the marvel of ages for their acts of charity and compassion and pity! And these disciples, coming from the palaces as from the huts, vied one with the other in raising high the banner unfurled by the Buddha.

Who does not remember the incident in the life of the son of Asoka, Prince Kunala? Kunala had very beautiful eyes. One of his young stepmothers, the Queen of Asoka, was charmed by them, and fell in love with him. All solicitations, persuasions, threats proved fruitless to win him over, for in him were deeply rooted the teachings of the Enlightened One. He had seen sorrow all round and impermanence painted on everything. His indifference was the outcome of his understanding of the transient nature of the charms of life which therefore could not entangle him.

Such indifference hurt the Queen, and she planned out a cruel method to retaliate. She persuaded the King to send the Prince in charge of the most loyal forces on a campaign to a distant part of his realm. Shortly after the departure of the Prince, having stolen the royal seal, she issued orders over the forged signature and seal of the King for the Prince's eyes to be torn out.

When the orders reached the camp, none would dare to execute the order against their beloved Prince. How-

ever, the Prince understood it all. Bravely he came forward and audibly mused, "O Mother, you are my first teacher, for have you not shown me the impermanent nature of all things beautiful? I bow to you." Then tearing out one of his eyes himself, and placing it on the palm of his hand, he thus addressed it :

"Why seest thou no longer those forms at which thou wast just now looking, thou coarse ball of flesh? How they deceive themselves, how blamable are those fools, who cling to thee and say, 'This is I.'"

After the second eye was torn out the Prince shouted, "Now are the eyes of wisdom opened. Enlightenment has dawned!" In the russet garment he clad himself and went about preaching the doctrine of compassion.

The news having reached the Emperor he was very angry and wanted to order the execution of the Queen. The Prince intervened : "Father, there is nothing higher than forgiveness. I feel no pain, notwithstanding the inhumanity that has been practised on me. I do not feel the fire of anger. My heart has none but a kindly feeling for my mother, who had given the order to have my eyes torn out. May she live long to enjoy life, power, happiness, who has made use of this means in order 'to make me a participator in the great boon of Enlightenment.'"

And the life of Aryadeva also points to the effect the teachings of Buddha had on the heart and the intellect of his disciples. In fact they had found their way deep into them. When Aryadeva had defeated in discussion one of the leading pundits of the day, the disciples of the latter attacked him mortally as he was returning to the monastery. When the disciples of Aryadeva approached and enquired of him the name of the assailant he answered truly in the spirit of the Buddha. "There was no one who was killed or who killed, no friend, no enemy, no murderer, everything was a delusion."

Buddha had taught the gospel of the essenceless state of Nirvana which is the ultimate extinction of the personal self, and here is an illustration how it had imbued the spirit of them whom he taught and who lived the life he preached. It is therefore no wonder so large a number attained to Arhatship.

The message of such an one could not be smothered. It was never to die. Only, for a time suppressed, it may have fallen silent, but ere long the silence was to be broken and once again the flower of Buddhism was to bloom in the garden of humanity. Even to-day amongst the millions that are within its fold, both laymen and monks in the order, some dazzle by the brilliance of their character. They belong to both sexes. They come from distant parts of the world. Following the renunciation of the Prince founder even to-day, many a rich one, many a man remarkable for his learning, has donned the monk's robe to wander in the cause of suffering humanity, and to save men from the fire that surrounds them on all sides. Since the time of the great Asoka, missionaries have gone out to preach the gospel that the Enlightened One gave to the world. Untarnished by ages even they dazzle the eye. Pillars mark the

great influence that Buddhism once wielded and which is distinctly reviving even to-day. Engravings on stone reveal the great sanctity that was once attached to everything Buddhist, and rightly so when one realises the selfless zeal of its adherents to scatter the boon of righteousness. Their thirst to contribute their mite to the improvement of a suffering world could not be quenched. Such charity, such pity, such compassion, spread their perfume everywhere, and even ages later we have historians and travellers recording the grip that these acts of sacrifices had on the people. Even to-day his meditating figure inspires and stills the wandering mind. It is this Buddha who goes down the world for ages to come, with his alms-bowl, of which Fahien rightly wrote :—

> In Purushpara stood the alms bowl of Buddha which was filled to the brim when a poor person only put in a flower, whilst the rich might throw in thousands without ever filling it.

Buddha came and saw sorrow. Buddha strove and gave to the world the gospel of sorrowlessness, and calling the people to withdraw from the fading sensual glories and not to make the path thorny to themselves, he passed away.

BANKEY BEHARI

THE WORLD WELL LOST

Celled in our narrow lives, rooted in fear,
We hug our separate safeties, and despair ;
Yet joy of universal love is here
For him who flings his spirit on the air.
No more Neronian cruelties of chance
Or legioned tramp of terrifying time
Sound overhead and pale his countenance—
He takes their challenge, walks abroad, sublime
In very nakedness and scorn of dooms ;
Though hate shall cut him down before the night,
Frank as a flower from wintry catacombs
He bravely lives the gospel of the light ;
And though he dies, his vision fills with souls
Who follow and wear daffodil aureoles.

METTA

[Ernest V. Hayes writes on the virtue of love—charity—kindness—mercy—compassion which are all implicit in the Buddhist term *Metta*. No one will disagree with him as to the value of this quality and many will go a long way with him in accepting the view that it should be practised in national life ; but when pressed to make applications they recoil from " any public demonstration ". This is because in their own personal lives people do not practise *Metta* deliberately and with conscious thought, hour by hour, but only fitfully as mere impulse directs or as so-called good manners demand.—EDS.]

Metta is a word which has clung to me ever since it closed a letter addressed to me by a Buddhist friend. It seemed to have behind it some magical potency. It is of the essence of true religion, and must be of use in the terrorised world of to-day, terrorised because it has lost its touch with spiritual impulses. For Metta means Love and Mercifulness ; the Buddha-Nature ; the Christ-Spirit.

There seems to be no reason why Metta should not be awakened in the heart of every man ; a University degree neither leads to it nor away from it ; neither prince nor peasant can lay hold of it, claiming, " This is mine alone." Yet, only too clearly, we know that Metta is not active in the minds of the majority; we know that spiritual ignorance holds man, and so he is easily frightened and, in his fear, cruel, tormenting his fellows and himself. We know that an active love and tenderness is an emotionalism that is not considered good form ; one can be duped unless defended by suspicion, by coldness of heart, by revenge complexes. In actual fact, for every one exploited or deceived through his sympathy and his eagerness to help, there are a hundred who are robbed of something very precious in the inner life through withholding love and tenderness. It is better to be duped, occasionally, through an active affection and through benevolence than poisoned by a selfishness and a hardness that go out in no direction, right or wrong, remaining ever within the stagnant, foul atmosphere of a soul bound up in itself.

Let us see what the Buddha has to say about Metta. A chapter of the *Dhammapada* (Chinese version) opens with an account of a tribe living in a mountainous part of India. The men occupy themselves with hunting, and their food is the flesh of the animals they have killed. The Buddha goes to them and preaches.

He who is humane does not kill ; he is able to preserve life. This principle is imperishable.

Eleven advantages attend the man who practises Metta ; his body is always in health ; he is blessed with peaceful sleep, and when engaged in study he is also composed ; he has no evil dreams, he is protected by Devas and loved by men; he is unmolested by poisonous things, and escapes the violence of war ; he is unharmed by fire or water ; he is successful wherever he lives, and when dead goes to the heaven of Brahma.

The promises are definite enough ; how many Buddhists have put them to the test, it is impossible to say. In Europe and in America, if applied

in the case of war, capital punishment, cruel sports, vivisection and meat-eating, they would effect a revolution, and possibly put all the doctors out of a job. For the same Metta which would persuade men to dissolve one inhumanity would lead to the abolition of every cruelty, whether on the larger stage of international relationship or within the national life. And a New World would arise, which Fascism, Communism or any other "ism" is unable to create.

The *Dhammapada* further illustrates this essence of Buddha-Religion. A king's mother is sick; all efforts so far to restore her to health have been unsuccessful. It is suggested that a hundred beasts shall be offered in sacrifice, with a young child, so that Heaven may be appeased. The Buddha, moved by Metta, comes to the spot where the holocaust is being made ready. He preaches a discourse on "Love to all that live", in the course of which He says:

If a man lives for a hundred years and engages the whole of his time in religious offerings to gods, sacrificing elephants, horses, and other things, all this is not equal to one act of pure love in saving life.

His entire audience is converted—the sacrifice does not take place. We are left to imagine that either the Queen-Mother regains her health through the awakening of Metta, or, if Karma prove too strong for Love, it will most certainly defy all rites of sacrifice.

We can now turn to what Christ has to say. "Love God...and thy neighbour as thyself" is His suggestion for the attaining of Eternal Life —Nirvana. He is asked: "Who is my neighbour?" He tells of the Good Samaritan's finding a stranger, wounded and robbed, gathering him up, taking him to safety, giving him nourishment and "first aid", assisting him on his way. Christ seems to say:—"Your neighbour is not only the man living near you, who works with you, or who in some way has formed some relationship with you. He is also the utter stranger who needs help. You may never see him again; he will rebecome a part of that great unknown world which in My Name you have promised to love. In him you must see the whole embodied for the time being."

His beloved disciple, John, echoes the same thought:

This is the message that ye have heard from the beginning, that we love one another. We know we have passed from death to life because we love. He that dwelleth in Love dwelleth in God. There is no fear in Love; perfect love casteth out fear.

Paul speaks in the same tone:

Though I speak with the voice of angels ... have the gift of prophecy, understand all mysteries, bestow all my goods upon the poor, and have not Metta, it profiteth me nothing. Metta suffereth long, is kind, envieth not, seeketh not her own, is not easily provoked, thinketh no evil.

The whole of Religion is here. Nothing else is necessary; everything else is but supererogatory. Nirvana, the Kingdom of God, the New Jerusalem, the Path of Perfection, Masterhood—all are rooted in Metta.

This Metta must not be confused with the Bhakti aspect of Yoga. Bhakti is an aspect of Yoga based on

devotion to a Personal God or to a Divine Man. Metta is devotion to humanity. Bhaktas have always loved a God, but they have not always loved man with the same intensity. For the love of a God, men have immolated thousands, but Metta makes all cruelty, under any pretext, absolutely impossible.

Is such a state of active love possible? Ask first, is it *desirable*? You will find some who will say it is not. They will glibly use clichés such as "Charity begins with oneself. Every man for his own interests. The weak have to go to the wall. You can't lie down and let other people wipe their shoes on you." For such, Metta is *not* possible. Karma must teach them through bitter suffering, frustration and non-fulfilment. Others will agree that Metta is a desirable ideal. For such, Metta is possible, because it is desirable. It is not given to man to see an ideal if he be destitute of the power to make that ideal a realisation in his daily life.

Can we doubt the need of Metta in the maddened world of to-day? The false Ego melts away in its warmth, for that Ego is but a portion of the stream of life frozen, through immobility, into an iceberg. A true culture springs naturally from this Understanding Love for all beings; educational certificates are but paper compared with it. On Metta can be based Peace Treaties, whether between nations, between classes in a nation, or in the home circle. A newness of life is felt by those in whom Metta is active; a strength that is omnipotence compared with the impotence of huge armaments and opposing defences and of poison gases with their antidotes; the impotence of poverty surrounded by incalculable wealth; the impotence of disease and vivisectional ways of changing one disease into another. The world needs Metta sorely. Yet the world sneers at the idea that the Metta of Buddha and of Christ can end the self-flagellation of humanity. The world has so often sneered at its own greatest need! But Metta must be preached, for all the sneers, as Paul preached the Cross of Christ, itself the shining symbol of utter Love and Self-Sacrifice..."to the Greeks, foolishness". Let us forget our creeds and the religious bases of our hatreds. It is not in virtue of our polytheism, pantheism, or theism, that we approach Truth; it is by being baptised—initiated—into the Religion of Metta, let the Gods be what they may, or nothing.

ERNEST V. HAYES

ATLANTIS AND "THE SECRET DOCTRINE"

[James Bramwell is the author of a volume of poems, of two novels and of *Lost Atlantis* published in 1937 He has written this article as a result of examining the teachings of H. P. Blavatsky on the subject of lost continents.—EDS.]

The history of the world as unfolded in *The Secret Doctrine* is the cycle of seven continents and seven corresponding root races, of which four have had their day, the fifth still exists and two are yet to come. It is a scheme which staggers the non-theosophical imagination chiefly by the amount of orthodox opinion which it contradicts or reorganises. But it is interesting to find that in some respects the findings of H. P. Blavatsky converge upon the more recent conclusions arrived at by orthodox methods of research.

Of the First, or Sacred Land, we learn only that it did not share the fate of its successors. The second continent, the Hyperborean, consisted of the whole of Northern Asia and has been confused with the fourth continent by the eighteenth-century proponents of a northern Atlantis. The third continent, which survives only in Madagascar, Sweden and Norway, Siberia, Kamchatka, Ceylon, Sumatra and certain South Pacific Islands, including the subcontinent of Australia, is called Lemuria (after the continent in the Indian Ocean postulated by certain nineteenth century scientists to explain the distribution of lemurs) ; the Lemuria of *The Secret Doctrine,* however, stretches much further eastward to include the Southern Pacific as far as Australia. The fourth continent is called Atlantis after Plato ; but it is said to have been very much larger than Plato's little island, which was only a remnant of the vast continent once occupying part of the Atlantic Ocean bed. The fifth continent is actually America though it is generally considered to be Europe and Asia Minor which are recognised as the home of the fifth or Aryan root race.

As a general footnote to this brief skeleton it should be added, for the benefit of those who might be inclined to reject the scheme of *The Secret Doctrine* on *a priori* grounds of its being altogether too neat to fit the facts, that the authoress insists on an overlap in the succession of continents and races sufficient to account for the confusion apparent in the present distribution of race types and the tale of the rocks. Here there will be space only to compare the findings of orthodox and occult research on the question of Atlantis as described in *The Secret Doctrine.* The comparison, however, may give some general idea of the distance separating the two planes of thought. *The Secret Doctrine* came out in 1888, and therefore any convergence of modern scientific opinion towards its teaching must be allowed some measure of corroborative value ; but at the same time it should be borne in mind that Madame Blavatsky herself was fond of contrasting the transitoriness of scientific theories which are always liable to subsequent disproof, with the absolute value of the position taken up by the occult

tradition.

According to H. P. Blavatsky, Atlantis was the first "historical" land, if the traditions of ancient philosophies and religions are accepted as historical evidence. It was inhabited by the fourth root race, evolved from the nucleus of the Northern Lemurian Third Race men, who came from a land now buried in the middle of the Atlantic. Atlantis sank in a series of great cataclysms, the first more than a million years ago in Miocene times in which the main part of the continent perished; the second eight hundred and fifty thousand years ago, in the later Pliocene times and the last eleven thousand years ago. The second cataclysm was the semi-universal deluge known to the geologists and in it perished the great island of Ruta and the smaller one of Daitya. The last deluge destroyed the last remnant of the Atlantean continent, the comparatively small island known as Poseidonis, referred to as Atlantis by Plato, who was an initiate and therefore had to cloak the full history of the Atlantean continent in the "veiled language of the sanctuary". Atlantis was engulfed by the waves, and its fate is contrasted with that of Lemuria, which was destroyed by volcanic eruptions and afterwards submerged.

The Atlanteans were the first purely human and terrestrial race, the first progeny of semi-divine man after his separation into sexes. In their fourth sub-race, which perished in the cataclysm of eight hundred and fifty thousand years ago, they were of giant stature and of great physical beauty and strength. Their very humanity, however, represented a "fall into generation" and in later sub-races they degenerated into materialism. They became the first "sacrificers to the god of matter", the first anthropomorphic theists, and their religion decayed into self-worship and phallicism. They became so degraded that they even mated with animals and from these unions resulted all the types of ape-man and sub-human man generally considered by the paleontologists to be the ancestors of man. The first Atlanteans had a physical third eye in the back of the head which was enjoyed by them until the third sub-race when it began to disappear from their outward anatomy; psychically and spiritually, however, its functions continued until late in the fourth sub-race, when owing to the depraved materialism of the race, it lost even this power and became what is now known as the pineal gland. Soon afterwards came the great cataclysm of eight hundred and fifty thousand years ago which destroyed the last of the continental Atlanteans, leaving Poseidonis peopled by Atlanto-Aryans.

Such, very briefly, is the teaching of *The Secret Doctrine* about Atlantis, omitting the details of its spiritual life which do not come within the scope of this article.

The general conception of the relation of Atlantis and Lemuria has received support in modern times from the work of the Orientalist Karst who believes in a dual Atlantis, an eastern and Asiatic continent and a western Libyan-Hesperidean one, the latter receiving its first civilization from the former. But science on the

whole has very little to say about Atlantis. The majority of botanists and geologists and ethnologists who require an Atlantic continent or land-bridge to account for the evidence before them will not concede that such a continent was above water later than the Miocene, at which time they believe that there was no *homo sapiens* capable of transmitting a tradition. The extreme age attributed to the Atlantean continent by *The Secret Doctrine* squares much better with geology than it does with paleontology; to win acceptance among the scientists it would have to square with both. As regards the evidence for Poseidonis based on similarities between the cultures of the old and new worlds, the main schools of authoritative archæologists do not accept it as such. Such similarities as have led Lewis Spence and others to postulate a common centre in the Atlantic from which culture was diffused, can be explained by diffusion from Egypt via the Bering Strait or by the newer theory of Convergence, which denies the validity of the whole theory of culture complexes on the grounds that similar culture characteristics can be produced independently by similar environments and that the same ideas may occur to primitive peoples without intercourse between them. Another theory which disagrees with the Atlantean hypothesis is that of Continental Drift; according to this theory the new and old worlds "drifted" apart.

The main body of scientific opinion, however, advances slowly to take up the new positions occupied by its scouts. In recent years there have been notable discoveries which have caused most open-minded people to think twice about dismissing the Atlantean hypothesis as mere moonshine. Man, it seems, is rapidly growing older, while the ocean beds are being rejuvenated. In 1928 Dr. Leakey discovered fragments of pottery underneath deposits of a paleolithic type in East Africa and more recently he found a skull dating from the middle Pleistocene (approximately 250,000 years old) which paleontologists have called a specimen of the true *homo sapiens*. This is strong support of H. P. Blavatsky's teaching that man was both an ancestor and a contemporary of Piltdown and Java and Heidelberg man; it also suggests that her Tertiary Atlanteans may one day yield their skulls to the spade of the archæologists, as the search continues. Here at any rate is an indication that there were real men stalking the earth at the time when Poseidonis is supposed to have sheltered the descendants of the Atlantean civilization.

The dating of the destruction of the main Atlantean continent has found support in the recent researches of the Woods Hole Institute research ship "Atlantis" on the submarine canyons of the Georges Bank and the Gulf of Maine. Dredges brought up fossiliferous rocks of the late Tertiary period, suggesting that the rock strata may have been cut out by stream erosion since that period. Commenting on this possibility, H. C. Stetson points out that the sinking of the canyons to their present level would mean either a terrific uplift movement of the whole coast

line or "a world-wide lowering and raising of the sea level of enormous extent ... this relative shift amounting to more than 8000 feet, must have occurred since the late Tertiary". But he hesitates to accept this explanation because "a fall and rise of sea level of the order of magnitude demanded by the evidence, coupled with the shortness of time within which it must have taken place, approaches the catastrophic ...". This, it is true, suggests the Pleistocene rather than the Pleiocene, but the correspondence in dates is near enough in the order of Geological time to be significant.

The most solid ground beneath Madame Blavatsky's Atlantis is still the geological case for a Tertiary Atlantic landbridge associated with the names of Professor J. W. Gregory and the late Herman von Ihering. They agree that until Miocene times the Atlantic was spanned by an African-American Landbridge. The "Archatlantis" of von Ihering was described in a paper read to the Geological Society in 1930 as

> A landbridge which stretched from North Africa and the Iberian Peninsula across the Atlantic Islands to Jamaica; that is to say, to Great Antillia, the landmass comprising Central America and the West Indies ... the bridge, however, collapsed in late Kainzoic times, so that the West Indies were isolated; the Atlantic islands also lost their connection with Europe and Asia at the end of the Oligocene period.

The attitude of the present writer, and of many others who are interested in Atlantis, must remain one of honest doubt, until time and research disclose conclusive scientific evidence in favour of the theosophist archæology. Madame Blavatsky's Atlantis is still an article of faith, at best a reasonable working hypothesis—but the fact that many accept it without worrying about the contradictions of science is indeed no argument against its reality. And the vague shape which Atlantis seems to take as we read the vast outpouring of *The Secret Doctrine* is surely more credible to the human intelligence as it strives to pierce the mists gathered on the frontiers of perception than the detailed civilization revealed to us in the pages of Scott-Elliott's story of Atlantis.

JAMES BRAMWELL

NEW BOOKS AND OLD

THE NIGHTMARE TALES OF H. P. BLAVATSKY
THEIR SCIENTIFIC SIGNIFICANCE

[Bernard Bromage is the Extension Lecturer in Occult Literature for the University of London. In this article he shows how H. P. Blavatsky renders help to the researcher in Occult phenomena through her suggestive short stories. She wrote others besides those mentioned here. Everything she wrote, she wrote with a purpose : short stories or polemical essays, lucid presentation as in *The Key to Theosophy* or erudite exposition of highly philosophical and scientific subjects as in *The Secret Doctrine*—all were prepared with an eye to the accurate dissemination of the doctrines of the Wisdom Religion ; all that could benefit the humanity of our cycle she has recorded.—EDS.]

It is rather a platitude these days to state that the term " Science " has very perceptibly taken on a much wider significance within the last thirty years. Gone are the old indurated boundaries between mind and matter, gone the arrogant assumption that what is beyond the perception of the ordinary pragmatic senses has no right to exist. But few of us bother to trace the process by which such a necessary and healthy state of affairs has come to pass.

Ignorance and ineptitude never confess their early flounderings. It is not in the nature of arithmetic to admit a respect for geometry ; and so we are faced with the droll spectacle of the materialists arriving at long last in the hostelry of philosophic humility without so much as a word of thanks for the pioneers who paved and levelled the road along which they came.

Among the forerunners who expounded the organic conceptions which dignify the best in modern science, Helena Petrovna Blavatsky stands preëminent. She herself asserted, on more than one occasion, that she would not come into her own until the twentieth century was well advanced. Although it is still too early in the day to say that her battle is won, a listener with his ear to the psychic ground can safely predict a speedy victory for the idea of synthesis for which her life essentially stood.

For this synthesis she pleaded in every book, in every article she wrote. It should not be surprising to find her reiterating something of the same message in works of fictional interest. Her *Nightmare Tales* are indeed as interesting a commentary as anything she wrote on the fundamental principles of her mental and spiritual life. There is no need to raise a supercilious eyebrow nowadays at the notion of profound truth finding a home in fiction. A glance at the names of writers preëminent in the field of the " occult " story, from Ambrose Bierce to Oliver Onions, will convince the most sceptical that, although these things are told in story guise, they mirror the very pattern of the possibilities within the scheme of actual fact.

In the stress and strain of Madame Blavatsky's heroic career, the *Nightmare Tales* figure as a resting-place on her road. They are, compared with her major achievements, the *jeux d'esprit* of an imagination singularly rich in creative fantasy ; yet they speak the same language, embody the same sentiments as the prophetic books by which she is best known to the world. They consist of five tales, all quite disparate in subject and treatment, in which a great religious teacher seeks to show some of the subtle and delicate variations which can be built up on the theme of the potentiality of the extension of the consciousness of man.

The first of these tales, " A Bewitched Life ", is subjective in tone, and tells how the narrator was subjected to a " psychic invasion " when she was staying in one of those " dim and decaying cities on the Rhine " of which Poe speaks. The visitation takes the form of an old man who recounts to her the stages by which his nature evolved from a crass and bigoted atheism to the realisation of those ultimate and inevitable religious truths to which all men must eventually subscribe.

The interest of this story to the scientist lies in its exposition of the technique of clairvoyance (an art in which H. P. Blavatsky herself was an acknowledged expert) and in the elucidation of the dangers attendant on the opening of the mind to those etheric presences or " elementals " which, as vehicles of amoral force, act only too often as a disintegrating factor in mentalities foolhardy enough to give them indiscriminate welcome. It is noteworthy, too, for its analysis of existence in the Subtle Body which is the Oriental way of expressing detachment of personality.

The *locale* of the second story, " The Cave of the Echoes ", is Siberia ; and every verbal device is employed to recreate the atmosphere of this region of shamans and bleak wastes. The stress here is on the power of mesmerism, and the narrative, which purports to be founded on fact, tells how a Hungarian nobleman brings a local magician under the control of his will in order to solve a murder mystery. The main attraction here for the scientific occultist lies in the description of the mechanism of projection by which the adept can force himself on the attention of a person or persons at a distance. This phenomenon is not so uncommon as it may sound, and is capable of curious permutations. The reader may recall that the poet Shelley once met himself in a wood, and that Goethe on a famous occasion saw his *doppelgänger* walking ahead of him over the brow of a hill ; while students of mediæval Jewish Cabbalism will remember the legend of the *golem* with all its attendant " grue ".

The difference between the ghost stories of Madame Blavatsky and those of other writers of her generation lies in the fact that she was able to import into her creations not only the conviction and the consistency that come from virtuosity in the management of atmosphere but also a series of suggestions regarding psychic possibilities which have put new weapons into the hands of earnest investigators.

" The Luminous Shield " trans-

ports us to Istanbul, that city of formidable magical resonances which is here displayed for us in all its glamour. The narrator loses her dog, and is helped in its retrieval by a gifted dervish who practises what is now called the "Lewis" system of hypnotism. He puts one of his agents into a trance, with the object of employing him as reinforcement to his own powers of clairvoyant projection. Those interested in the evocative strength connected with the pursuit of ritualistic magic will be intrigued by the elaborate account here given of a process which, with certain modifications, has lasted in Rosicrucian circles down to the present day. H. P. Blavatsky gives these things a scrutiny which robs them of any of the unpleasantness with which they have been associated in sensation-loving hands, and invests them with a reality far removed from any mere empiricism. Incidentally, this story contains extremely valuable hints of the efficacy of the forces of the sun and the moon in bringing balance into the human psyche!

H. P. Blavatsky was in many ways a very typical Russian. She reacted all her life very favourably to tales and legends connected with the dark and silent North. It is not surprising therefore to find her fourth story, "From the Polar Lands", indulging in a fantasy which bears the very hallmark of those sensations of ominous and unescapable elemental strength which any sensitive who travels from Finland or Russia into the further north must surely recognise. Whether these reactions are "magical" or merely accidental and climatic need not be debated here. Sufficient to state that never in any other work, except possibly in Lord Dufferin's *Letters from High Altitudes*, have the overtones of this particular kind of landscape been so brilliantly interwoven with a theme ideally suitable to them. In a thesis which is suggested rather than stated, isolation and reflection are seen to be the seed-ground of a foresight and a wisdom which pass the usual bounds of understanding. It is the solitary watcher who is the best refuge for the restless hearts of men.

"The Ensouled Violin" with which the volume concludes is without doubt the most important thing in this collection. The subject of music was always dear to H. P. Blavatsky's heart. In the first place, she was able to write of these matters with a profound knowledge of and insight into the heart of musical experience.

"All art", said Walter Pater, "approximates to the condition of music." The aphorism is well-known and expresses something of the mystical elation attendant on the higher types of musical experience. But it does not do much to throw light on the enormous effect of the art on the human subconscious. It is becoming recognised in certain very observant scientific circles that music has many more functions than that of recreation—it can be also therapeutic, invigorating and indeed, at its worst, thoroughly disintegrating.

The present world-wide passion for jazz is by no means so harmless as it may appear. Those epileptic rhythms and "soulful" modulations are among the most striking symbols

of our decadence. They represent the formless cravings of a generation which has retreated ever farther and farther from the laws of spiritual discipline and development. They are the insidious swan-song of the possibilities inherent in a genuine creative and regenerative art.

In her *Secret Doctrine* (Vol. I, p. 555) Madame Blavatsky states her view as follows :—

> We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge.*

It was this truth which she sought to embody in "The Ensouled Violin". We read how Franz Stenio, a prodigy fiddler from Styria, finds himself in touch with the varied rhythms of the universe through his aptitude for his beloved violin.

> On his way to some dark and solemn pine-forest, he played incessantly to himself and to everything else. He fiddled to the green hill, and forthwith the mountains and the moss-covered rocks moved forward to hear him the better, as they had done at the sound of the Orphean lyre. He fiddled to the merry-voiced brook, to the hurrying river, and both slackened their speed and stopped their waves, and, becoming silent, seemed to listen to him in an entranced rapture.

The main concern of the narrative is the deterioration of the virtuoso's character through his neglect of fundamental ethical principles. Like so many persons of highly-tuned receptiveness he commits the error of leaving his personality far too open to the mad riot of etheric presences outside him. Insane ambition follows, and he desires to emulate the uncanny feats of Paganini.

We are treated to a long and very engrossing account of the exploits of that distinguished Italian fiddler. Particular stress is laid on his extraordinary ability to pluck secret chords in the organisms of his hearers.

> In women he produced nervous fits and hysterics at his will ; stout-hearted men he drove to frenzy. He changed cowards into heroes and made the bravest soldiers feel like so many nervous schoolgirls.

The old rumour that his violin-strings were made of human intestine is resuscitated in order to carry the story along its tragic course. Franz, possessed and absorbed by this notion, determines that he too will wield such a magical instrument and surpass Paganini in his musical diabolism. Carried away with this monstrous project, after his old master's suicide he uses his viscera for the construction of a new fiddle.

But retribution assumes a new and startling form. The subtle sympathy between matter and spirit intervenes to carry the first warnings of outraged Nemesis. The strings of the violin give forth their own sound, their own associations, without any obvious agency.

> For a few brief moments it was a torrent of melody, the harmony of which, "tuned to soft woe", was calculated to make mountains weep, had there been any in the room, and to soothe
>
> . . . even the inexorable powers of hell, the presence of which was undeniably felt in this modest hotel room. Suddenly, the solemn *legato* chant, contrary to all laws of harmony, quivered, became *arpeggios,* and ended in shrill *staccatos,* like the notes of a hyena laugh.

The night of the concert arrives.

Still disregarding the warnings which come from the violin-case, the foolhardy musician determines to surpass his great rival in his own field. He succeeds beyond his wildest dreams. By means of his unholy strategem he communicates to his audience a Bacchic frenzy which transports them to an unsuspectedly heightened, but, alas, a very dubious world.

A collective hallucination took hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible horror, they sat spell-bound, and unable to break the spell of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mahommed, that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens*.

But the hour of the violinist has come. By his illicit experiment he has drawn down upon himself the vast, possessive forces of the other world ; and the old man comes back in spectral form to claim his own.

A mere " thriller ", some will say, and dated at that. A superficial glance at this story might give this impression to the impercipient. But the judgment would be unfair in the extreme. In and between the lines of this piece of highly-coloured fiction H. P. Blavatsky has woven a consistent thread of scientific truth for those who are able to read.

Colours, sounds, in fact the whole apparatus of the senses, are but one aspect of the substance of the world and worlds. They have each its own powers and potencies ; and these powers and potencies are linked by the subtlest and most irrefragable of ties to the rhythms of the universe. One can explore the heights and the depths of " Kingdoms yet unborn " along the routes opened up by a knowledge of the right use of these agents. But woe to the amoral tyro in these realms. There are sounds that heal and sounds that kill. If H. P. Blavatsky had earned no other claim to fame, we should have been her grateful debtors for this extension of the bounds of homiletic fantasy into the province of experimental science.

BERNARD BROMAGE

THE BUDDHA AND BUDDHISM

[Below we print six reviews of new publications which are indicative of the deepening of interest in Buddhistic lore.—EDS.]

The Minor Anthologies of the Pāli Canon : Buddhavaṃsa and Cariyā-piṭaka. Translated by B. C. LAW. (Humphrey Milford ; Oxford University Press. 10*s.* 6*d.*)

With the inclusion of this third part of the *Minor Anthologies* in the Sacred Books of the Buddhists, two more books of the Pali Canon are made accessible to the English-reading public and Dr. B. C. Law, that indefatigable worker for Indian culture and early Indian literature, has rendered a great service to all who are interested in the Buddhist Scriptures.

Dr. Law has refrained from literary criticism : the notes are sparing and restricted to references to related passages in other Canonical books, explanation of difficult words and emendations of faulty readings. As regards the *Cariyāpiṭaka*, he had some time ago edited the text in Devanāgarī with an analysis of its subject-matter. (Lahore, 1924)

These texts are the two latest and last books of the *Khuddaka Nikāya* (Minor Anthology). The *Buddhavaṃsa* (History of the Buddhas) presents an account of the (later) twenty-four canonised Buddhas who preceded Gotama, the Buddha of the present Cycle; and also a short chapter on the latter as the twenty-fifth. They are entirely legendary accounts of holy beings (*Bodhisattvas*) who by their power of steadfast resolve have determined to bring enlightenment and salvation to mankind. As a literary product the work comes under the category of *Apadānas*, heroic stories, and its date may be assigned to the latter half of the second century B.C.

The *Cariyāpiṭaka* (Basket of Conduct) is doctrinal in character and late in ideas, purporting to show in thirty-five short *Jātaka*-tales in verse, how the *Bodhisattvas* in former births practised the ten pāramitās or "moral perfections". The book presents many problems of literary criticism; it has been much read (or recited), owing to its adaptation of popular stories for the purpose of religious edification, after the manner of the standard *Jātakas*. All its tales occur in one form or another in the many collections of Buddhist folklore. Although these records of meritorious acts are given in poetical form, they are very prosaic and void of any poetical charm such as is peculiar to the genuine *Jātakas*, which are thoroughly human and appealing even when their heroes are clad in animal form. A translation of these dry, stilted, stereotyped and monotonous pieces of saintly eulogy can therefore only be stilted and somewhat tedious itself. Its only merit can be found in literalness and accuracy, and in this respect Dr. Law's translation does not fail.

Here and there little inconsistencies appear, as when the translator uses three different forms, *must, will* and *may*, for the future *ehiti* in the identical passages: at Bu. II. 63/4=XX. 15/16. The number of misprints is small and the get-up of the book is excellent. The translation is preceded by an editorial note by Mrs. Rhys Davids in which she ably comments on the religious value of the texts.

W. STEDE

What Was the Original Gospel in Buddhism? By Mrs. RHYS DAVIDS. (The Epworth Press, London. 3*s*. 6*d*.)

In this small treatise Mrs. Rhys Davids has done full justice to her discussions on *paramattha, bhava, anicca, kāma, kodha, ānanda, ātmā, dhamma, sīla, nirvaṇa, bodhi, sambodhi jhāna, khandhas*, etc. This kind of book was very much needed and those who are interested in Buddhism will be grateful to her for the publication of this useful and interesting treatise. It contains a very small index.

B. C. LAW

The Book of the Discipline: *Suttavibhaṅga* of the *Vinaya-Piṭaka*, Vol. I. Translated by I. B. HORNER. (Humphrey Milford, Oxford University Press. 10*s*. 6*d*.)

Miss Horner's introduction is interesting and instructive. It discusses all the salient points concerning the *Vinaya Piṭaka* and the books included in it. Her translation of the *pārājika* (defeat) and *saṁghādisesa* (formal meeting) has been very ably done, with useful notes wherever necessary. She has given an appendix of untranslated passages and useful indexes of words and subjects, names, some Pāli words in the notes, and the titles of works abbreviated in footnotes. The translation attempts the clearing up of many doubtful points and helps the reader to a clear understanding of the subject.

B. C. LAW

Guide through the Abidhamma-Piṭaka : Being a synopsis of the philosophical collection belonging to the Buddhist Pali Canon followed by an essay on the "Paṭicca-samuppāda". By NYANATILOKA. (D. B. Taraporevala Sons and Co., Bombay. Rs. 6.)

In this treatise the author has dealt with some of the topics of the *Dhammasangaṇī* such as *kāmāvacara, kusala, akusala, avyākata,* etc., and he has attempted to explain *karma* and its consequence. Then he has treated *rūpa* (form), *vedanā* (sensation) *saññā* (perception), *saṁkhāra* (confections) and *viññāna* (consciousness), *āyatana* (sphere), *dhātu* (elements), *sacca* (noble truths), *indriya* (faculties or potentialities), *paccayākāra* (dependent conditions); *satipaṭṭhāna* (bases of recollection), *sammappadhāna* (right exertion), *iddhipāda* (roads to power), *bojjhaṅga* (supernatural knowledge), *magga* (eightfold path), *jhāna* (trance), *paṭisaṁbhidhā* (analytical knowledge), etc. Then in the third section, the author has given meanings of some of the terms mentioned in the *Dhātukathā.* Then he has explained *Puggala* with reference to the *Puggala-Paññatti.* In this section on the *Kathāvatthu,* he has just touched the different schools and a few points concerning the arhant. In the appendix he has given word for word meanings of the various terms included in the *Paṭicca-samuppāda.* The method of treatment, on the whole, is very unsatisfactory, as it does not present a vivid and clear idea of the subject under discussion ; otherwise it evinces the erudition and the sound knowledge of the author. The book contains a serviceable index.

B. C. LAW

Mahayana Buddhism. By BEATRICE LANE SUZUKI, M.A., with an Introduction by Prof. D. T. SUZUKI, LITT. D. (The Buddhist Lodge, London. 3*s.* 6*d.*)

This book consists of seven chapters besides the introduction, a selected list of books, a short glossary of Buddhist terms, and an useful index. In the introduction the authoress has made a study of the various branches of Buddhism and the allied religions. She has also given a history of the Mahāyāna Cult in China and in Japan. She has ably shown that Mahāyāna Buddhism is not confined to the Buddhism of Nāgārjuna, Asanga and other philosophers of Indian Buddhism, but also refers to a historical process which is still moving forward from the creative genius of *Sakyamuni* more than two thousand years ago, and which, spreading itself north-eastward, reached China and Japan and in those latter countries has produced several schools of thought which are still in existence.

In the first chapter, she has succeeded in bringing out the main points involved in *Hinayāna* and *Mahāyāna.* In the second chapter, she has discussed cause and effect, *karma* and non-ego, *tathatā* (suchness), *sūṇyatā, prajñā* and *nirvāṇa.* Then she has ably discussed the three kāyas :—*nirmānakāya, sambhogakāya* and *dharmakāya.* She has then dealt with the *Bodhisattva* conception, enlightenment (*bodhi*) and salvation (*mokkha*). In the third chapter, she has shown how the two main schools of Mahāyāna came into prominence, *viz.,* Mādhyamika and Yogācāra. In the next, she has given the Mahāyāna rules which regulate the lives of monks, nuns and laity. She has not failed to give an account of religious festivals and special observances of the Mahāyānists. The fifth chapter is important, because it gives in a nutshell an account of some important Mahāyāna *sutras.* Chapter Six gives some extracts from Mahāyāna *sūtras.*

The Bibliography given by the authoress is incomplete. Unfortunately, she has made no mention of the section dealing with Mahāyāna Buddhism in Hastings's *Encyclopædia of Religion and Ethics.* We are not prepared to accept all the meanings of Buddhist technical terms supplied by the authoress in "A Short Glossary of Buddhist Terms", which needs a

thorough revision. For example, I would like to refer her to the *Sumaṅgala-vilāsinī* for a correct interpretation of the *Tathāgata*. The book is, on the whole, interesting and useful.

B. C. Law

Zen Buddhism and Its Influence on Japanese Culture. By D. T. Suzuki. With Thirty-eight Plates. (The Eastern Buddhist Society, Kyoto. 8 *yen*)

We do not doubt that a true description has been given here of certain aspects of Japanese culture, nor can we doubt Dr. Suzuki's knowledge of Zen Buddhism ; but some of his statements regarding Buddhism as a whole do not seem to us according to facts. He declares that the " fundamental truth of Buddhism, which is taught by its various schools ", is that " All is One and One is All." We cannot believe that such a statement can be found in the Pāli Canon, the largest, and generally considered to be the most ancient body of Buddhist teaching. There the Buddha refuses to commit himself upon the subject of the One and the Many ; while the interpretation of his teaching by the earliest schools is anti-monistic. Examining this question carefully in his excellent work *The Central Conception of Buddhism and the Meaning of the Word " Dharma "*, Th. Stcherbatsky says : " Buddhism, accordingly, can be characterized as a system of Radical Pluralism (*saṅghāta-vāda*)."

The word *Tathatā*, " thusness " or " suchness " occurs only once in the Pāli-Canon, and then in a commentary in its latest book.

Zen is neither pluralistic nor monistic. Dr. Suzuki writes : " Even when Zen indulges in intellection, it never subscribes to a pantheistic interpretation of the world. For one thing, there is no One in Zen. If it speaks of the One as if it recognized it, this is a kind of condescension to common parlance. To Zen students the One is All and the All is the One. The one is always the same as the other ; the two are never to be separated." However, this subject is apparently much dwelt upon in Zen.

Although Dr. Suzuki declares that Zen " professes to teach the esssential spirit of the Buddha himself, discarding all superficialities which have accumulated ", yet he shows its heterogeneous Chinese origin, in the eighth century, its antecedents including the doctrines of Confucianism, Taoism, Sung philosophy, and the military and nationalistic spirit ! Also he says, " In Zen we find Chinese pragmatism solidly welded with Indian metaphysics full of high soaring speculations." And " This practicalness of the Sung philosophy came over to Japan on the same boat with Zen and also its nationalism as instilled into it by the militaristic spirit of Chu Hsi." This they proceeded to teach, combining Confucianism and Zen with it ; some of the monks even became soldiers. We are not told what aroused the opposition of the several Buddhist sects already established in Japan ; that seems not difficult to understand ; but it was welcomed by the military caste who were pleased, we are told, with its non-intellectual character.

Dr. Suzuki devotes a long chapter to this military caste (the Samurai), and another to swordsmanship, including a lengthy quotation from a Spanish bullfighter. This is indeed a striking contrast to the Buddha's spirit of non-resistance, when his life was threatened, his renunciation of the cudgel and the knife (*Majjhima-Nikaya* xviii) and his First Precept, incumbent on all Buddhists —monks or laity—the non-taking of life, that is, sparing the life of all living creatures !

Zen Buddhists take pride in their freedom from philosophy : according to Dr. Suzuki, analysis they abhor. Their goal is to gain the deepest wisdom through awakening the intuitive faculty, which is attempted through a discipline of " no-mindedness ", and of sayings and acts by the teacher so striking that intuition is shocked into existence : Many stories are given as examples, some of which

seem puerile and others to deal in sophistry. Of the discipline we read: "...Let your natural faculties act in a consciousness free from thoughts, reflections or affections of any kind." All of this is in striking contrast to the strictly logical and analytical quality of early Buddhism with its definite subjects for meditation, where the first two factors of enlightenment are held to be mindfulness and analysis.

The chapters on the Tea Cult, the Noh Play and the Love of Nature, and the thirty-eight plates, mostly of the paintings of early Japanese masters, are full of interest, even if their æsthetic appreciation verges on preciosity. The story of Yamauba, the old woman of the mountains, and the poems to the cherry-blossoms, are appealing in their tenderness. Many readers will find this book a fascinating description of Japanese culture.

E. H. BREWSTER

The Activity School. By ADOLPH FERRIERE. (Kitabistan, Allahabad and London. Rs. 6.)

The method of education described in this book can be briefly characterized as psychologically sound, thoroughly practical and delightfully expounded. It is applicable to children of all races and types and to schools of all grades. When it is applied generally—as will surely be the case sooner or later—we shall soon have a new humanity, a mankind harmoniously developed, to replace what it must be confessed that our present form of education produces in the main—a vast majority of incoherent characters, with uncoördinated minds and bodies.

In the Introduction the general idea of an "Activity School" emerges—"to encourage the spontaneous and creative nature of childhood". Teaching must be from within, for what the mind is forced to attend to from without or through an indirect motive (such as punishment or the promise of rewards) disrupts the equilibrium of the developing human being. Every growing mind is active, and that activity must be given scope. Mechanically imparted information given to a child for passive assimilation stultifies his own development and his growing capacity for thinking and acting in the world.

After a chapter of historical character —which nevertheless contains many useful hints—M. Ferriere devotes his second to the psychological foundations of the system. I have only one word for this chapter—splendid; for its points are so clear and correct. It is impossible to begin to describe them in a brief review—*every* teacher ought to make himself acquainted with them. If there is a fault, it is perhaps the too meticulous description of the development of sensation, imitation and reflection at specified ages.

The principles thus expounded are not, however, left floating in the air. Chapters follow on manual, social and intellectual activity in the schools. All of these are packed with information and practical suggestions. To select any of them for brief mention here would give a one-sided impression—so I refrain, but repeat that every teacher who is earnest in his profession simply must read these chapters.

Professor Saiyidain has edited the book—arranged for the use of the American translation from the original French, omitting details entirely irrelevant to education in India, and obtained some useful notes from Mahatma Gandhi, Dr. Rabindranath Tagore, Dr. Bhagwan Das and Dr. Zakir Husain, which appear as appendices. He has also added a good index.

As an old Headmaster and Principal, I say "Thanks, a thousand times" to Professor Saiyidain and the publishers for giving us in India this most valuable book.

ERNEST WOOD

TANTALISING TIME

The New Immortality. By J. W. DUNNE. (Faber and Faber Ltd., London. 3*s.* 6*d.*)

The problem of immortality is sometimes discussed from the ethico-religious standpoint, sometimes from the metaphysical standpoint, but rarely from the standpoint of science. It is from the last standpoint or the standpoint of "Serialism" as he calls it that the author of this book tackles the problem.

The old immortality is the immortality of our common thinking. There is such a thing as the soul. This soul has a life in the body. But this life is not the whole of its life. When the body disintegrates, the soul survives. Thus the old immortality may be said to be equivalent to the survival of the soul. The new immortality is based upon a new conception of time. Mr. Dunne distinguishes pseudo-time from real time. In pseudo-time, everything is transient, everything is rushing to destruction. In real time, on the other hand, "everything which has established its existence *remains in existence*". The soul is one of those things which has this established existence and so immortality.

This naturally gives rise to the question, what is real time and how is it distinct from pseudo-time? It is evident that time as we know it is "an absolute, irreversible, one-way order." We may take as an illustration any three incidents that succeed each other; let us call them A, B and C. We describe these incidents differently at different times. When A is present, both B and C are future. When B is present, A is past and C is future. When C is present, both A and B are past. Thus the incidents change their temporal character. Further, it is only in the "present" that any of them is real. The past is no more, and the future is not yet. It is only the contents of "now" that are completely real. The question of interest that arises here is, how do any of these events *acquire* reality? There is nothing inherent in any one of them to make it "more 'real' or more 'existing now' than the other two". (p. 50) Also there can be nothing outside the events which can make an unreal event real. So, it is argued, all the events are equally real. "One state (of an independently existing world) cannot be *inherently* more real than the others, so their reality is independent of such an additional circumstance as being 'now'." (p. 53)

But if all the events are equally real, what makes any of those events exist "now"? The answer is that there is nothing in the event itself. It is the "field" of presentation which travels with the observer that makes a difference. I may be said to carry this field about me. Wherever I happen to be observing, I find sensory phenomena as happening "now". This character then, the character of being "present", is not in the nature of things. It is abstracted from the real world by employing the "field" as the source of our information. In themselves the things are all real and eternally real. Thus a distinction is made between the real time and the pseudo-time. In real time, things all co-exist. There is no past, present and future. But in pseudo-time, which is an abstracted view of the real world, these distinctions are made. Certain things are past and are for ever past, certain things are happening "now", and yet certain other things are future only.

A question of importance evidently arises here. It does not appear that the author has taken note of it. Things may be "now" only in relation to the field of presentation of an observer. But do the events of the real world co-exist? If they did, they would not be events. Is there no change and movement in the real world? In our field of presentation, certain phenomena appear and others disappear. What determines

this succession? Nothing in the field itself, but something in the nature of things themselves. This means that there is real succession in the world. Things which *are* cease to exist, and things which *are not* come into being. All the events of the real world cannot possibly co-exist.

All that we can say in favour of the author's standpoint is that in accordance with the new scientific ideas, such as those brought into currency by the theory of Relativity, certain events will appear successive which are in fact simultaneous, and certain other events will appear simultaneous which are in fact successive. This is because the field of presentation of an observer is dependent upon certain light-messages which must affect his nervous system. It gives the reason why the author is particular to restrict his thesis to things which have *established* their existence. Or, in other words, things which have once happened are perpetually happening in some one's field and for that matter in the field of the universal mind. For according to the author "your mind and my mind are simply marked places in the Super-Mind, marked by the world-lines which determine the presence of sensory phenomena". (p. 145) What however is of importance is the fact that things have not established their existence simultaneously. There are future events which have not yet established their existence. Are they not first unreal before they become real? Thus the same temporal distinctions which were relegated to the field of presentation come up once again in the real world in another form. We have to admit that time as we know it is the form of all objective reality, and that in this reality unreal things *become* real and *vice-versa*.

The author has not proved his case on scientific grounds. But there are certain metaphysical questions in this connection which cannot be avoided. The *Gita* for example says: "What is not possessed of being can never come to possess it; and what has being can never cease to be." Again it says, "What is unreal in the beginning and unreal in the end, cannot be real in the middle." This means that what is truly real must be immutably real. But that which is real only in the middle duration or the "present" has no real being. The whole objective world, dominated as it is by time, is thus condemned to unreality. It is the immutable being which is out of time which alone can be truly immortal.

Another question which arises is the nature of the timeless being. It is evident that nothing can be "now" except as it is *presented to me*. It is only when this "now" point is fixed through my consciousness that something can appear to be past or future. These two moments have also their correlate in our consciousness. The past is the object of memory. Without memory, there can be nothing called *past*. And the future is a matter of anticipation. If I do not anticipate, there is nothing that is future. We thus find that temporal distinctions are entirely dependent upon our consciousness. This consciousness alone is out of time. When other things have become past the consciousness which remembers them has not become past. When other things happen and are "now" to us, we survive their happening; for they are seen by us to become past. Thus in the end, the whole temporal reality hangs about the reality of our conscious self which alone is timelessly real.

We believe that this is the only true meaning of immortality. It is the old meaning and it is the ever new meaning. The new immortality of the author, according to which everything that has once established its existence is immortal, is full of confusions. Nothing can be immortal which does not exist always and which is not in its very nature incapable of coming into being or of ceasing to exist. This cannot be said about anything except the immutable and intelligent self. It is wrong to suppose that the immortality of the soul conceived in the old fashion consisted

in a life which was merely the succession of "one damned thing after another". The alternative which the author proposes of the soul being able to call up the past and the future together with the present and to strike a new harmony or a new meaning through them is not supported by a shred of reason. Events in time are not simultaneous like the keys of the piano or the arranged letters of the typewriter. To speak of the *whole of time* is really a contradiction. For if time is real, it is beginninglessly and endlessly real. Where can we get the whole of time through which we might strike a harmony? It is best to regard time as the form of the unreal world of sensible phenomena only. Time is not ultimately real. What is ultimately real is the immutable Self.

The author has mixed up science and philosophy in a way which is deplorable. He has not refuted the materialist or proved the immortality of the soul. He has merely succeeded in confounding the whole issue and putting on the same basis the immortality of the soul and the immortality of physical events. If there is no more ground for the former than there is for the latter, it is indeed a poor consolation to man. And yet the author makes very extravagant claims and thinks that his view of time completely changes the whole problem of immortality. "It is sufficient to reduce to complete nonsense every discussion which has ever taken place concerning the question of survival. It is sufficient to convert into so much waste paper the greater part of the world's more serious books." We entirely disagree with this view, and consider this attempt to prove immortality on scientific grounds only as a further example of the incapacity of the scientific thinker to do full justice to the things of the spirit which lie entirely outside the scope of empirical science. Whatever other value the book might have, it is certainly a piece of waste paper so far as any proof of human immortality is concerned.

G. R. MALKANI

The Mysticism of Time in Rig Veda. By MOHAN SINGH, D. LITT., PH. D. (Atma Ram and Sons, Anarkali, Lahore. Rs. 5/-)

The concepts of Time and Space, now understood as a time-space continuum, have tantalised scientists and philosophers since the dawn of rational speculation, and any systematic attempt at elucidation of their nature and significance must be welcomed. Dr. Mohan Singh points out that "Vedic consciousness is basically threefold" and that there is a basic correspondence between Time, Space and Causality operating in the cosmos. Dr. Singh has studied in detail the *Aitereya* and some *Rig-Vedic* texts to show the significance of the symbolism of the triad, Time, Space, and Causality. Reference is made to Dr. Shama Sastry's *Drapsa*, and correspondences are worked out between the sciences of speech and of astronomy. The *Vedas* and the *Vedangas* are interpreted as states of consciousness.

Taking the most charitable view of Dr. Singh's endeavour, it is not difficult to see that Vedic rites, rituals, rules, deities, and other phenomena and the Vedic terminology admit of an esoteric or symbolic interpretation in terms of states of consciousness and Yogic practices and certain typical patterns of experiences and realizations, but I am afraid more problems are really raised than solved in any attempt at interpretation of the Vedas in terms of consciousness and of Yogic practices. Of course, states of consciousness, Yogic and non-Yogic, are *temporal*, but that is no explanation of what TIME is, let alone the Mysticism of it. The *Gita* seeks to identify TIME with GOD. (*Kalosmi lokakshyakrit*) The *Nyaya-Vaiseshika* holds that TIME is a Dravya, a cosmic constituent even as are Earth, Fire, Water etc. Dr. Singh observes that "Gandharvas, Apsaras, Rakshasas...

are states and stages of consciousness, time-phases and space-units." Granting that may be so, what relation does the symbolism bear to man's relation to his fellow-men?

I am aware of attempts to interpret the tales of the *Ramayana* and the *Mahabharata* and the characters figuring in them as Yogic phenomena but, in the absence of compelling criteria and canons of interpretation, it is impossible to maintain that the Yogic interpretation is the only correct or tenable one. Yoga is *one* of the Darsanas developed with a definite end in view. On that account, surely, there is no spiritual or philosophic need to read the so-called mysticism of Time, Space, and Causality into *Vedic* and *Upanishadic* texts.

Questions relating to *Soma* are answered by Dr. Singh in the light of his researches into Yogic, Tantric and Vedic literature and "actual vision of Soma in Yogic practice". The actual vision being a subjective experience is not matter for the reviewer's judgment. One thing, however, must be emphasized. The *Soma plant*, the crushed juice of which is used in sacrificial rituals, has absolutely nothing to do with the *Soma* mentioned in *Yoga-Darsana*. No amount of research can dispel the legitimate apprehension whether after all symbolism and mysticism may not be obstructions in the path of progress towards the peace and the calm of the Self. Whatever it is, Time still continues to tantalise thinkers.

R. NAGA RAJA SARMA

The Magnificent Rothschilds. By CECIL ROTH. (Robert Hale Ltd. London. 12*s*. 6*d*.)

Dr. Roth remarks in his Preface that during the past few years a certain obloquy has begun to be attached to the mere fact of the accumulation of wealth —a reaction from the state of affairs a century or even half a century ago, when it was generally regarded as the principal object of terrestrial existence. And it is because the heroes of his story embraced this as their principal object and pursued it with such unexampled success that the epithet "magnificent" rings rather hollow in our ears. Even the astonishing number of marriages with first cousins in the Rothschild clan seems to have been dictated by the desire to keep the dowries and settlements, which were enormous, in the family. Admittedly their generosity was as immense as their wealth, but with such wealth, for ever multiplying with little real relation to productive labour, even charity almost ceases to have meaning. And it is because they lacked real roots in social life that they were driven to a display which strikes us today as more often pathetic than magnificent. They planted great houses upon the countryside, one of which for its vulgarity was described as "a combination of a French château and a gambling house"; they played industriously the part of the English country gentleman. They entertained in London and elsewhere with a glittering luxury to which the most exclusive members of society surrendered. And according to Dr. Roth the humblest East End tailor or Soho dressmaker was glad to bask in the reflected glory. They collected works of art as determinedly as some of them slaughtered pheasants. But behind the whole gorgeous façade they didn't belong. At least that is the impression which Dr. Roth's record leaves on us. It is mainly intended to divert, but it has value as a picture of Victorian and Edwardian social life and of an old Order of which we cannot much regret the passing.

HUGH I'A. FAUSSET

The Kingdom of the Spirit. By CLAUDE HOUGHTON. New Edition. (C. W. Daniel Co., Ltd., London, 5*s.*)

This is a book packed with seed-thoughts, each one a living germ for a season's meditation. A digest-review affords some idea of its value, but cannot reproduce its vital quality.

A man's life expresses his real creed and denotes his stage in life's pilgrimage. By desiring possessions in the Kingdom of Self he learns their shadowy nature. In the Kingdom of Belief all religions express the common need—to know the reality behind appearance and freedom from self-slavery. Yet men fear the responsibility of freedom, and worship the idolatry of appearance, materialism of all kinds. Creeds prove their essential identity by the likeness between their Saints. In the Kingdom of Vision the prophets speak the same truths.

Men admit Law as operative in part of life's activity, but act as though chance were the ultimate ruler. Chance should be called "unknown laws". Growth comes through the discipline of the Kingdom of Law. Imagination—the next Kingdom—is the creative use of symbols as a bridge between the seen and the unseen. But to create, it is first necessary to Be, and "as a man thinks, so he becomes."

In the Kingdom of the Miraculous, the natural recurring order—routine when soulless—discloses Spirit within familiar things. Love, the aspiration towards something greater than ourselves, makes theoretical values real. We are what we love. The soul wearies of anything less essential than itself, though the pangs of spiritual birth tempt many back into outgrown creeds. In the Kingdom of the Invisible, fear goes when the seen is recognized as only the shadow of the unseen. Possessions enslave us. Our soul is our only possession.

In the Kingdom of Love, or freedom, love links our experience with that of the wise of universal compassion. Where passion seeks to rule, love serves, and losing the world it gains the universe. The saint is the living outcome of that vital experience that unifies all experience. All are eternal Spirits in Eternity, journeying to the Kingdom of God, which is to be found in our own soul.

W. E. W.

Discarnate Influence in Human Life. By ERNESTO BOZZANO. Translated by Isabel Emerson. (John M. Watkins, London. 8*s.* 6*d.*)

The Passing of Heaven and Hell. By JOSEPH MCCABE. (C. A. Watts and Co., Ltd., London. 1*s.*)

Here are two teachings on life after death which must remain irreconcilable till, through the cleansing of their perceptive powers both schools see all things as they are—infinite. Both Mr. McCabe and Signor Bozzano are earnest men seeking to warn and to enlighten their public. The one believes nothing; the other, everything. Mr. McCabe is a ruthless and fearless iconoclast when it comes to questions of religion or, more properly speaking, the church. In questions *religious* he denies the invisible, the intangible.

The spiritualism represented by Signor Bozzano and his school is anathema to him. Church dogmas, ritual, miracles, etc., etc., are beyond the pale of a sane man's consideration. Yet Signor Bozzano is equally intelligent and sincere and he not only affirms belief in the invisible side of nature, but goes so far as to call spiritual everything that has to do with the invisible, forgetting that though passions and desires, likes and dislikes, moods and feelings are invisible and form one of the most distinguishing characteristics by which we recognize one another, they are too often just the reverse of spiritual. To Signor Bozzano these traits, undesirable though they admittedly may be, become sublimated by death or exteriorization in the astral body. Why, he does not tell us.

Both authors, confronted with the stark reality of life, so fleeting in its joys, so tedious in its dreary discipline, seek something they can call real, the one choosing this "too, too solid flesh", the other something less solid, but equally substantial.

Life cannot be divided into compartments. There is no line in Nature between good and evil, day and night, life and death. LIFE as the One Reality ever *is*. When it manifests in a material vehicle we call it life; its subjective existence, because unknown to us, we call death. To the soul there is in this fluctuation between life in and out of a physical body a difference analogous to that experienced by every man in waking and sleeping.

No more than is the invisible, *because of its invisibility*, spiritual, is the visible, *because of its visibility*, devilish. The case is often exactly the reverse. If Mr. McCabe would recognize the *essential* reality of the unseen universe, and Signor Bozzano realize that invisibility and spirituality are not synonymous terms here any more than in the case of electricity or poison gas, a basis for reconciliation of the two opposing schools might be found.

Signor Bozzano presents nearly 300 pages of carefully arranged argument thoroughly documented by cases to prove spirit survival and "Discarnate Influence in Human Life". Alas! such "Influence" is all too frequently a power for evil in the world to-day and it was, among other missions, to stem the growing tide of so-called spiritualism which sought guidance through communication with these devilish reliquiæ of the dead, that the *Theosophical Movement* was founded by Madame Blavatsky in 1875. No one questions the *occurrence* of the phenomena of clairvoyance, clairaudience, apportation, materialization, etc.; it is the *agency at work* which is doubted.

Signor Bozzano's book is the first volume of the "Library of the International Institute for Psychical Research" and has been written in response to the invitation of the Organizing Committee of the International Spiritualist Congress of Glasgow (1937). In the book he has collected the cream of his books, monographs, pamphlets, articles, etc., over a period of some forty years—yet he is still unable to give us any philosophy of spiritualism. In replying to the problem set him: "Animism or Spiritism: which explains the facts?", all he can say is:—

> Neither the one nor the other succeeds *by itself* in explaining the whole complex of supernormal phenomena. Both are indispensable for the purpose and cannot be separated, since both are the effects of a single cause; and this cause is the human spirit, which, when it manifests in transient flashes during "incarnate" existence, determines animistic phenomena, and when it manifests in a "disincarnate" condition in the world of the living, determines spiritistic phenomena.

But this gets us nowhere. To give the name "human Spirit" to the underlying cause of phenomena explains nothing. The theist calls the source, God; the Roman Catholic, God and Devil, as it suits him. The mere naming of this agency in no way implies the understanding of it.

Better the care-free, devil-may-care Realism of Mr. McCabe with all its denials, good, bad and indifferent, than the misplaced and dangerous zeal of Signor Bozzano, whose sincerity but increases the danger of his research. Better still a calm, dispassionate, philosophic examination of the facts, the records and the explanations of which have been checked and tested and verified by countless generations of Spiritual Scientists of the ancient East. Is it too much to hope that the Institute for Psychical Research will one day turn Eastward to the Ancients and give up its futile collection of isolated "cases" and, from necromantic collectors turn Spiritual Philosophers?

D. C. T.

Ghosts and Apparitions. By W. H. SALTER. (Geo. Bell and Sons, Ltd., London. 3*s.* 6*d.*)

Here is another volume of cases from the records of the Society for Psychical Research for which students of psychical experiences will feel grateful. As in all the investigations made by the S.P.R., every effort is made to eliminate chance coincidence (which itself, however, demands explanation!) but it is difficult to understand why the author should assume that dreams about persons dead for some time are without evidential value merely because the death "was usually already known to the dreamer". Similarly in Poltergeist phenomena, the theory is advanced that poltergeist "will prove to be a product of subnormal adolescence". Those who are impressed by the fact that the historical evidence goes back very much further than the sixty years to which the author limits "the experimental investigation of telepathy", will admire the care taken "to distinguish between objective and subjective", without necessarily subscribing to the view that "it is through dissociation, pathological and mediumistic", that we may alone or best study "the structure of personality". Long ago it was laid down that objectivity depended largely on perception, which may be influenced by inner stimulus, and that, in many cases, apparitions may be traced to the objectivization of images impressed on the brain from "within". A deeper analysis of human personality than is ordinarily to be found in the West, and a realization of the nature of the immortal individuality as distinct from man's psychical consciousness, are essential conditions for a proper understanding of the phenomena so assiduously collected by patient investigators.

Indian readers will be interested in Case XV, related by Prince Victor Duleep Singh in 1894 on the death of his father, corroborated as it is by the late Lord Carnarvon.

B. P. HOWELL

Foreknowledge. By H. F. SALTMARSH. (G. Bell and Sons, Ltd., London. 3*s.* 6*d.*)

An unassuming little book of 120 pages, worth its weight in gold to the student of the occult. In simple language, Mr. Saltmarsh goes methodically into the question of precognition, that is, the perception or awareness of future events, without the help of outside information or the operations of inference. He does not bring forward any new cases of this occurrence, for that is not the object of the book, but he takes all the cases which have been recorded by the Society for Psychical Research as having been satisfactorily authenticated, eliminates all those which by even the longest stretch of imagination could be ascribed to normal causes, and finds a decided residue of undoubted cases of foreknowledge or precognition. This is the true spirit of research.

In what may be called normal causes of prevision, the author includes telepathy, autosuggestion, subliminal knowledge and inference therefrom, and abnormal acuity of the senses. Arrival cases—such as prognostication of the coming of a letter and of its contents, may be due to telepathy. Autosuggestion may occur when a person gets the idea that something is going to happen, such as a railway disaster, and makes a picture of it which he mistakes for a vision. Subliminal knowledge is what has sunk out of sight or has been received without notice.

After rigorously eliminating all cases in which these are possible, Mr. Saltmarsh finds 183 unquestionable cases, a selection of which he examines in a very capable and interesting manner. Towards the end of the book he gives a little space to the discussion of various theories of the nature of time which might possibly help to account for precognition, but does not endorse any one of them. The main point is the establishment of the fact, and this he does to perfection.

ERNEST WOOD

ENDS AND SAYINGS

[Below we print a few quotations culled from the writings of H. P. Blavatsky which our readers will be able to use, and many among them, we know, will, as seed-ideas for their meditations.—EDS.]

Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

What I do believe in is: (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered;* and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all...is the result of no mere coincidence but of a concurrent design.

In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

From *Gods* to *men,* from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied coordinately in their occult relations to each other.

Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred.

The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination.

Altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves.

RAJA-YOGA OR OCCULTISM

By H. P. BLAVATSKY

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By H. P. BLAVATSKY

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> *With the present publication of the "Key to Theosophy", a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and* POSITIVELY REJECTS, *there will remain no more pretexts for flinging at our heads fantastic accusations.*

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